ohn, Roland G.

AM 1934
ho
c.1

Boston University
College of Liberal Arts
Library

THE GIFT OF the Author

378.744
BO
AM 1934
no
c.1

52069

BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

THE FUNCTION OF CHRISTIAN EDUCATION IN THE MAINTENANCE OF MENTAL HEALTH

by

Roland Gilbert Hohn
(B. S., University of Minnesota, 1931)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts.

1934

52069

"The Christian religion is one of the most .... potent influences that we possess for producing .... that peace of mind and confidence of soul which is needed to bring mental health .... to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of calmness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's .... hope."

— J.A. Hadfield, The Spirit.

"Among all my patients in the second half of life — that is to say, over thirty-five — there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook .... It is high time for the clergyman and the psychotherapist to join forces to meet this great [illegible]."

— Carl Jung, Modern Man in Search of a Soul, p. 264ff.

"I went to a gentleman (Mr. Cutler) who is much troubled with what they call lowness of spirit. Many such have I seen with before; but in several of them it was no bodily distemper. They wanted something, they knew not what, and were therefore, heavy, uneasy, and dissatisfied with everything. The plain truth is that they wanted God, they wanted Christ, they wanted faith, and God convinced them of their want in a way their physicians no more understood than themselves. Accordingly nothing availed till the Great Physician came. For in spite of all natural aversion, he who made them for Himself would not suffer them to rest till they rested in Him."

— John Wesley, Journal, Feb. 14, p. 241.

"The Christian religion is one of the most .... potent influences that we possess for producing .... that peace of mind and confidence of soul which is needed to bring mental health .... to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's .... hope."

-- J.A. Hadfield, The Spirit.

"Among all my patients in the second half of life -- that is to say, over thirty-five -- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook .... It is high time for the clergyman and the psychotherapist to join forces to meet this great spiritual task."

-- Karl Jung, Modern Man in Search of a Soul, p. 264ff.

"I went to a gentleman (Mr. Cutter) who is much troubled with what they call lowness of spirit. Many such have I been with before; but in several of them it was no bodily distemper. They wanted something, they knew not what, and were therefore, heavy, uneasy, and dissatisfied with everything. The plain truth is that they wanted God, they wanted Christ, they wanted faith, and God convinced them of their want in a way their physicians no more understood than themselves. Accordingly nothing availed till the Great Physician came. For in spite of all natural means, He who made them for Himself would not suffer them to rest till they rested in Him."

-- John Wesley, Journal, Vol. II p. 241.

"The Christian religion is one of the most .... potent influences that we possess for producing .... that peace of mind and confidence of soul which is needed to bring mental health .... to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's .... hope."

-- J.A. Hadfield, The Spirit.

"Among all my patients in the second half of life - that is to say, over thirty-five -- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook .... It is high time for the clergyman and the psychotherapist to join forces to meet this great spiritual task."

-- Karl Jung, Modern Man in Search of a Soul, p. 264ff.

"I went to a gentleman (Mr. Gutter) who is much troubled with what they call lowness of spirit. Many such have I been with before; but in several of them it was no bodily distemper. They wanted something, they knew not what, and were therefore, heavy, uneasy, and dissatisfied with everything. The plain truth is that they wanted God, they wanted Christ, they wanted faith, and God convinced them of their want in a way their physicians no more understood than themselves. Accordingly nothing availed till the great Physician came. Nor in spite of all natural means, He who made them for Himself would not suffer them to rest till they rested in Him."

-- John Wesley, Journal, Vol. II p. 341.

OUTLINE

	Page
Introduction: Statement of the Problem.	v
Chapter I: What is Christian Education?	1
1. Historical Summary	1
2. The Christian Ideal	6
3. Historical Development of Christian Education.	9
4. Scientific Religious Education.	10
5. Diminishing Barrier of Religious Sects.	11
6. Sociological Interpretation.	12
7. Psychology and Christian Education.	14
8. Final Appraisal.	17
Chapter II: What is Mental Health?	19
1. Historical Summary.	19
2. Extent of Mental Disease.	23
3. Definition of Mental Hygiene.	24
4. Educational Objectives of Mental Hygiene.	25
5. W. S. Taylor and an Adequate Program of Mental Hygiene.	26
6. John J. B. Morgan and an adequate program of Mental Health.	30
7. William Burnham's Analysis of Mental Health.	35
8. Final Appraisal of Mental Hygiene.	40
Chapter III: Christian Education and Mental Health.	42
1. Definition of Christian Education.	44
2. Objectives for Growing Persons of Christian Education, and Essential Identity with Mental Health Objectives.	47
3. God-Consciousness as Objective.	50
4. Christ-Consciousness as Objective.	55
5. Self-Consciousness as Objective.	57
6. Group-Consciousness as Objective.	63
7. Truth-Consciousness as Objective.	66
8. Church-Consciousness as Objective.	71
9. Race-Consciousness as Objective.	73
Chapter IV: Jesus and Mental Health.	77
1. Introduction.	77
2. Mental Health for Christians	78
3. Mental Self-Reliance.	81
4. Adjustment to Life.	84
5. The Hygiene of the Optimistic Spirit.	88
6. The Hygiene of Self-Abandonment.	90
7. The Hygiene of the Shared-Experience.	91

CONTENTS

	Page
Introduction: Statement of the Problem.	v
Chapter I: What is Christian Education?	1
1. Historical Summary	1
2. The Christian Ideal	6
3. Historical Development of Christian Education.	9
4. Scientific Religious Education.	10
5. Diminishing Barrier of Religious Sects.	11
6. Sociological Interpretation.	12
7. Psychology and Christian Education.	14
8. Final Appraisal.	17
Chapter II: What is Mental Health?	19
1. Historical Summary.	19
2. Extent of Mental Disease.	22
3. Definition of Mental Hygiene.	24
4. Educational Objectives of Mental Hygiene.	25
5. W. S. Taylor and an Adequate Program of Mental Hygiene.	26
6. John L. S. Morgan and an adequate program of Mental Health.	30
7. William Burnham's Analysis of Mental Health.	36
8. Final Appraisal of Mental Hygiene.	40
Chapter III: Christian Education and Mental Health.	42
1. Definition of Christian Education.	44
2. Objectives for Growing Persons of Christian Education, and Essential Identity with Mental Health Objectives.	47
3. God-Consciousness as Objective.	50
4. Christ-Consciousness as Objective.	55
5. Self-Consciousness as Objective.	57
6. Group-Consciousness as Objective.	63
7. Truth-Consciousness as Objective.	66
8. Church-Consciousness as Objective.	71
9. Race-Consciousness as Objective.	73
Chapter IV: Jesus and Mental Health.	77
1. Introduction.	77
2. Mental Health for Christians	78
3. Mental Self-Reliance.	81
4. Adjustment to Life.	84
5. The Hygiene of the Optimistic Spirit.	88
6. The Hygiene of Self-Abandonment.	90
7. The Hygiene of the Shared-Experience.	91

8. The Hygiene of the "Otherness" Principle. 95
9. The Suggestiveness of Jesus. 99

Chapter V: Conclusions: Christianity and Mental Health. 103
1. Summary. 103
2. Testimony. 105
3. Challenge. 107

Bibliography 109

8. The Hygiene of the "Otherness" Principle. 98
9. The Suggestiveness of Jesus. 99

Chapter V: Conclusions: Christianity and Mental Health. 102
1. Summary. 102
2. Testimony. 105
3. Challenge. 107

Bibliography 109

INTRODUCTION

Statement of the Problem:

"It seems to me," Dr. Carl G. Jung recently said in a volume entitled, Modern Man in Search of a Soul,[1] "that side by side with the decline of the religious life, the neuroses grow noticeably more frequent. There are as yet no statistics which enable us to prove this increase in actual number. But of one thing I am sure, that everywhere the mental state of .. man shows an alarming lack of balance. We are living undeniably in a period of greatest restlessness, nervous tension, confusion, and disorientation of outlook. Among my patients from many countries, all of them educated persons, there is a considerable number who come to see me, not because they were suffering from a neurosis, but because they could find no meaning in life, or were torturing themselves with questions which neither present-day philosophy nor religion could answer."

We are it is true, facing a precarious situation with reference to the mental health conditions. A brief perusal of the statistics concerned with the facts involved[2] indicate that hospitalization for the mentally deranged is constantly on the increase. More than half of the beds occupied by sick persons in the institutions of the country are by mental patients. Of these the smaller proportion can be definitely traced to organic origins. More and more, investigators are coming to recognize that mental ailments can be traced in the final analysis to non-physical causes, but rather to

---

1 P. 266. Hereafter referred to as J:MS.
2 Cf. Stat. Abs., U. S. Dept. Interior, Section on Public Health.

INTRODUCTION

Statement of the Problem:

"It seems to me," Dr. Carl G. Jung recently said in a volume entitled, Modern Man in Search of a Soul,[1] "that side by side with the decline of the religious life, the neuroses grow noticeably more frequent. There are as yet no statistics which enable us to prove this increase in actual number. But of one thing I am sure, that everywhere the mental state of .. man shows an alarming lack of balance. We are living undeniably in a period of great unrest, nervous tension, confusion, and disorientation of outlook. Among my patients from many countries, all of them educated persons, there is a considerable number who come to see me, not because they were suffering from a neurosis, but because they could find no meaning in life, or were torturing themselves with questions which neither present-day philosophy nor religion could answer."

We are it is true, facing a precarious situation with reference to the mental health conditions. A brief perusal of the statistics concerned with the facts involved indicate that hospitalization for the mentally deranged is constantly on the increase.[2] More than half of the beds occupied by sick persons in the institutions of the country are by mental patients. Of these the smaller proportion can be definitely traced to organic origins. More and more, investigators are coming to recognize that mental ailments can be traced in the final analysis to non-physical causes, but rather to

---

1 P. 266. Hereafter referred to as J:MS.
2 Cf. Stat. Abs., U. S. Dept. Interior, Section on Public Health.

disorientation of the individual with the environment in which he lives, both subjective and objective.

In this thesis we are concerned with the problem of showing that the resources of the Christian Faith can be drawn into effective service in the creation and preservation of the health of mind of growing persons. To this end, a number of related problems will be approached, not to exhaust in any way the possible content of these fields, but merely to develop their content far enough to show their essential identity.

First of all, a careful consideration of Christian Education with special reference to its objectives, will be undertaken. This will imply a view of the basic historical background, and the philosophical, sociological and psychological assumptions of modern Christianity.

In the second place, a statement and evaluation of the objectives of the organized movement for Mental Hygiene will be made, and then compared with the objectives of the Christian education movement in order to discover if possible, the points of essential identity. It will be a part of the task of this thesis to show that Christian ideals, habits of action and habits of thought serve to integrate the whole personality of growing persons so as to insure for them that balance of the mental life recognized as the health of mind.

Finally, we shall undertake to examine the teachings of Jesus, the founder of Christianity, and also his method to discover wherein He anticipated the mode of life necessary to fulfill the conditions necessary to the maintaining of healthy-mindedness. It should be said at this point, that there is a vital need for a careful study of Jesus and His teachings in this special relation. There is no literature worthy of the name that in the

disorientation of the individual with the environment in which he lives, both subjective and objective.

In this thesis we are concerned with the problem of showing that the resources of the Christian Faith can be drawn into effective service in the creation and preservation of the health of mind of growing persons. To this end, a number of related problems will be approached, not to exhaust in any way the possible content of these fields, but merely to develop their content far enough to show their essential identity.

First of all, a careful consideration of Christian Education with special reference to its objectives, will be undertaken. This will imply a view of the basic historical background, and the philosophical, sociological and psychological assumptions of modern Christianity.

In the second place, a statement and evaluation of the objectives of the organized movement for Mental Hygiene will be made, and then compared with the objectives of the Christian education movement in order to discover if possible, the points of essential identity. It will be a part of the task of this thesis to show that Christian ideals, habits of action and habits of thought serve to integrate the whole personality of growing persons so as to insure for them that balance of the mental life recognized as the health of mind.

Finally, we shall undertake to examine the teachings of Jesus, the founder of Christianity, and also his method to discover wherein He anticipated the mode of life necessary to fulfill the conditions necessary to the maintaining of healthy-mindedness. It should be said at this point, that there is a vital need for a careful study of Jesus and His teachings in this special relation. There is no literature worthy of the name that in the

least way touches upon this aspect of Jesus. It is to be regretted that the life and teachings of Jesus have not been approached, by way of systematic and critical study, from this view-point. We know so little about the religious values that can be utilized for mental healing! This has been unfortunately exploited by secular quacks on the one hand and by questionable religious cults on the other.

The final aim of this paper will be to suggest values to be found for the maintenance of mental health in the program of Christian Education. The writer in no way presumes to undertake a critical evaluation of these objectives, which would be a thesis in itself, but accepts the writings of the recognized specialists in the field. The thesis aims to indicate a significant trend in establishing systematic Christian Education as a vital, perhaps the most vital, source for the ideals and habit patterns around which growing persons may integrate their personalities and secure health of mind.

Chapter I

WHAT IS CHRISTIAN EDUCATION?

The external characteristics of Christianity have been changing during the nearly two-thousand years that have passed since its founding. Systematic Theologies have come and have gone, but Christianity moves on practically unchanged in its essential character. As one looks back over the development of the Christian Church, it is plain to see that the interpretation that has been placed upon its teachings has been from time to time colored and shaped by the circumstances of the particular world-view held at the time, the social and economic conditions and perhaps as important as any, the political circumstances. Out of all this confusion and the rise and decline of nations, cultures, and schools of thought, there comes the pageantry of the 'Jesus way of life,' unchanged in character except as each age finds in its message the means by which to lift the stubborn barricades which prevent more effective living.

HISTORICAL SUMMARY:

Before we can begin then to understand the objectives of modern religious education, we must discover what is the passing and what is the permanent in Christianity. What is there that is considered to be essential? ..... This seems like a presumptuous task, and if one were to try to do any more than sketch it in brief outline it would be, for volume after volume has been written upon some very simple aspect of this timeless subject.

In the beginning, it was enough that a man should simply

Chapter I

WHAT IS CHRISTIAN EDUCATION?

The external characteristics of Christianity have been changing during the nearly two-thousand years that have passed since its founding. Systematic Theologies have come and have gone, but Christianity moves on practically unchanged in its essential character. As one looks back over the development of the Christian Church, it is plain to see that the interpretation that has been placed upon its teachings has been from time to time colored and shaped by the circumstances of the particular world-view held at the time, the social and economic conditions and perhaps as important as any, the political circumstances. Out of all this confusion and the rise and decline of nations, cultures, and schools of thought, there comes the perpetuity of the 'Jesus way of life,' unchanged in character except as each age finds in its message the means by which to lift the stumbling barricades which prevent more effective living.

HISTORICAL SUMMARY:

Before we can begin then to understand the objectives of modern religious education, we must discover what is the passing and what is the permanent in Christianity. What is there that is considered to be essentially ..... This seems like a prerequisite task, and if one were to try to do any more than sketch it in brief outline it would be, for volume after volume has been written upon some very simple aspect of this timeless subject.

In the beginning, it was enough that a man should simply

"follow" Jesus. Soon after his death, the teachers of the new faith asked two principle questions of those who desired to unite with the fellowship: Do you believe that Jesus was the Messiah? and, Do you believe that God raised Him from the dead?

Theological controversy about Jesus and the religion that he founded has so confused the minds of a great many men who would rather believe in Him and would follow Him, that in the morass of confusion about Him, they forgot to follow Him. In the early church, creeds were regarded as essentials; that the believers should receive the gift of the Holy Spirit was considered to be important and desirable.

About three hundred years after the birth of the early church new conditions confronted the growing church which it had not faced during its first century. New definitions of what it meant to be a disciple were necessary. Various attempts were made to interpret the faith in terms of the prevailing philosophies of the time. Two questions in particular, both of them utterly foreign to both the language and the spirit of the New Testament, exercised men's minds. The first concerned itself with the problem as to whether the essential nature of Christ was of the same or only of similar substance to that of God --- whether one should say homo-ousion or homoi-ousion. The second was whether the Holy Spirit proceeded from the Father alone, or from both the Father and the Son. While it may appear to have been a rather ludicrous conflict with little important consequence, both questions were deeply concerned with the central dignity of the person of Christ. We too are concerned with the same issue and the only difference is that the mode of discussion has greatly changed. The Council at Nicea in 325 A. D., voted in effect that a Christian was one who

"follow" Jesus. Soon after his death, the teachers of the new faith asked two principle questions of those who desired to unite with the fellowship: Do you believe that Jesus was the Messiah? and, Do you believe that God raised Him from the dead?

Theological controversy about Jesus and the religion that he founded has so confused the minds of a great many men who would rather believe in Him and would follow Him, that in the morass of confusion about Him, they forget to follow Him. In the early church, creeds were regarded as essential; that the believers should receive the gift of the Holy Spirit was considered to be important and desirable.

About three hundred years after the birth of the early church new conditions confronted the growing church which it had not faced during its first century. New definitions of what it meant to be a disciple were necessary. Various attempts were made to interpret the faith in terms of the prevailing philosophies of the time. Two questions in particular, both of them utterly foreign to both the language and the spirit of the New Testament, exercised men's minds. The first concerned itself with the problem as to whether the essential nature of Christ was of the same or only of similar substance to that of God --- whether one should say homo-ousion or homoi-ousion. The second was whether the Holy Spirit proceeded from the Father alone, or from both the Father and the Son. While it may appear to have been a rather ludicrous conflict with little important consequence, both questions were deeply concerned with the central dignity of the person of Christ. We too are concerned with the same issue and the only difference is that the mode of discussion has greatly changed. The Council at Nicea in 325 A. D., voted in effect that a Christian was one who

accepted the statement of faith championed by Athanasius, i.e., that the Son was the same substance with the Father, homo-ousion, and that the Holy Spirit proceeded from both the Father and the Son.

During the Middle Ages, a Christian was one that was obedient to the Church. This involved the acceptance of certain prescribed standards of belief. John, King of England, for example was excommunicated not for his crimes, but because of the fact that he refused to agree with the Pope.

During the Reformation the matter became more confused. The Roman Church still refused to recognize any one who refused to bow to her will, as being a Christian. In the Protestant communions that arose out of the Reformation, orthodoxy became once more the test of one's Christianity, but the issue at stake was more complex. Such controversy still echoes in many circles, as witness the exclusion of no less great a preacher than Edward Everett Hale from the Federal Council of the Churches of Christ in America in not so many years past.

Theological dualism, that conceived of God as completely transcendent, apart from the world, as being perfect, absolute, on the one hand, and the world as being essentially evil on the other, left its negative influence for the progress of man's growth toward the ideal that spirituality is immanent in life. It is only within recent times that emancipation from such a negation of immanent goodness in all life has been achieved. Modern Barthian theology emphasizes, in a sense, a return to mediaevalism, to the despair of self-realization, the futility of aspiration, -mental ill-health.

The matter is not nearly as simple as this outline might sug-

accepted the statement of faith championed by Athanasius, i.e., that the Son was the same substance with the Father, homo-ousion, and that the Holy Spirit proceeded from both the Father and the Son.

During the Middle Ages, a Christian was one that was obedient to the Church. This involved the acceptance of certain prescribed standards of belief. John, King of England, for example was excommunicated not for his crimes, but because of the fact that he refused to agree with the Pope.

During the Reformation the matter became more contrived. The Roman Church still refused to recognize any one who refused to bow to her will, as being a Christian. In the Protestant communions that arose out of the Reformation, orthodoxy became once more the test of one's Christianity, but the issue at stake was more complex. Such controversy still echoes in many circles, as witness the exclusion of no less great a preacher than Edward Everett Hale from the Federal Council of the Churches of Christ in America in not so many years past.

Theological dualism, that conceived of God as completely transcendent, apart from the world, as being perfect, absolute, on the one hand, and the world as being essentially evil on the other, left its negative influence for the progress of man's growth toward the ideal that spirituality is immanent in life. It is only within recent times that emancipation from such a negation of immanent goodness in all life has been achieved. Modern Barthian theology emphasizes, in a sense, a return to mediaevalism, to the despair of self-realization, the futility of aspiration, -mental ill-health.

The matter is not nearly as simple as this outline might sug-

gest. Each age has had its standards of belief, its forms of ecclesiastical discipline and its notions of Christian morals. ... Two tendencies in this direction should be noted with reference to the mediaeval period: First, there was growing danger that the demands of the moral life be obscured by the emphasis upon orthodoxy and conformity.[1] Second, there was the double moral standard, one for the ordinary man and the other for the saint. In this latter respect, the Catholic Church has long distinguished between "precepts" and "counsels of perfection." The former are the teachings and commands of Jesus which are absolute and binding upon everyone. The latter are special virtues suggested by the New Testament, the practise of which are not obligatory, but which may be chosen by anyone who wishes to gain the higher path and to acquire special merit in the sight of God. Monasticism and celibacy grew out of this notion. While the Protestant church does not accept this general view, there still prevails the common attitude that the layman is "expected" to indulge in certain things that would be unbecomming of the clergy.

Underneath these tendencies, however, and beneath the particular emphasis on special phases of Christian teaching, peculiar to each age, the world has never failed to recognize a way of thinking about life, a spirit and a moral ideal, <u>which are essentially Christian</u>. The question then, "What is a Christian?" is concerned with the understanding of these deeper essentials and precedes the discussion of what is Christian Educa-

---

1 Cf. Robert Browning's "Bishop of St. Praxed."
Cf. also Benvenuto Cellini, saintly murder, imprisoned by Pope Paul who developed a halo around his head, symbol of his sanctity, while at devotions.

gest. Each age has had its standards of belief, its forms of ecclesiastical discipline and its notions of Christian morals. ... Two tendencies in this direction should be noted with reference to the mediaeval period: First, there was growing danger that the demands of the moral life be obscured by the emphasis upon orthodoxy and conformity.[1] Second, there was the double moral standard, one for the ordinary man and the other for the saint. In this latter respect, the Catholic Church has long distinguished between "precepts" and "counsels of perfection." The former are the teachings and commands of Jesus which are absolute and binding upon everyone. The latter are special virtues suggested by the New Testament, the practice of which are not obligatory, but which may be chosen by anyone who wishes to gain the higher path and to acquire special merit in the sight of God. Monasticism and celibacy grew out of this notion. While the Protestant church does not accept this general view, there still prevails the common attitude that the layman is "expected" to indulge in certain things that would be unbecoming of the clergy.

Underneath these tendencies, however, and beneath the particular emphasis on special phases of Christian teaching, peculiar to each age, the world has never failed to recognize a way of thinking about life, a spirit and a moral ideal, <u>which are essentially Christian</u>. The question then, "What is a Christian?" is concerned with the understanding of these deeper essentials and precedes the discussion of what is Christian dance-

---

1 Cf. Robert Browning's "Bishop of St. Praxed."
Cf. also Benvenuto Cellini, saintly murder, implicated by Pope Paul who developed a halo around his head, symbol of his sanctity, while at devotions.

tion? What is the common denominator of the Christian centuries, of theological parties, of religious sects, of modern religious education and movements, of individual persons?

The question presents several distinct phases, none of which must be overlooked if our answer is to be in any sense adequate, and yet involved discussion adequate to the theme is impossible. There is a Christian way of thinking about things, of interpreting the world in which we live, and our experiences in it. There is a Christian type of moral life, and an ethical ideal that is Christian. There is a Christian Spirit; a form of emotional experience based on the acceptance of the Christian philosophy and the attempt to carry it out into practice. There is a Christian type of society, a Christian program for the working out of human relations. There is a Christian hope for the destiny of the individual and the race, and finally, there is a Christian organism in which the whole movement finds embodiment and expression. To regard only one of these elements alone as the whole of Christianity is to miss them all, for they cannot be separated from each other. Our particular age is finding new problems that need Christian interpretation and solution. Of these the decline of mental health is one of the very significant. What is more, health of mind must be promoted by Christianity. All of these phases of the Christian teaching and life have had their root, not in pure speculation, not merely in certain forms of logical reasoning, but in the history of more than nineteen centuries. To the experiences of the age just past, each new age added its contribution and the time will certainly come when the Gospel will come to have greater meaning for the ages to come. We shall have discovered the resources that are available to men to control the mechanisms of the mind that uncon-

ciant. What is the common denominator of the Christian centuries, of liberal-
ideal parties, of religious sects, of modern religious education and mora-
ment, of individual personal

The question presents several distinct phases, none of which
must be overlooked if our answer is to be in any sense adequate, and yet
involved discussion adequate to the theme is impossible. There is a Christi-
an way of thinking about things, of interpreting the world in which we
live, and our experiences in it. There is a Christian type of moral life,
and an ethical ideal that is Christian. There is a Christian spirit, a com-
mon emotional experience based on the acceptance of the Christian philosophy
and the effort to carry it out into practice. There is a Christian type
of society, a Christian pro rem for the working out of human relations.
There is a Christian hope for the destiny of the individual and the race,
and finally, there is a Christian organism in which the whole movement finds
embodiment and expression. To regard only one of these elements alone as
the whole of Christianity is to miss them all, for they cannot be separated
from each other. Our particular age is finding new problems that need
Christian interpretation and solution. Of these the origins of moral health
is one of the very important. What is more, health of mind must be pro-
moted by Christianity. All of the phases of this Christian teaching and
life have had their root, not in mere speculation, not merely in certain
forms of logical reasoning, but in the history of more than nineteen cen-
turies. To the experiences of the age just past, each new age added its con-
tributions and the time will certainly come when the Gospel will have to have
greater meaning for this age at hand. We must have whatever the resources
that are available to use to control the mechanisms of the mind that cause

trolled lead to disorientation and disintegration, but controlled through the Jesus way of life, preserve mental health at its highest levels.

THE CHRISTIAN IDEAL:

If Christianity is in any sense the ultimate religious faith, it can be at best but imperfectly outlined. Yet this is the task that transient theologies have undertaken. A man may follow the Christian ideal or manifest the Christian Spirit without accepting, by rational processes, the philosophy that underlies it; but such moral and spiritual achievement on his part is the result of the great body of Christian teachings, the twilight glimmer of light after the sun has set. It is true that the Christian ideal cannot long survive the decay of Christian philosophy, but it should be borne in mind, that what insight we have into the ultimate reality of Christianity in our day is the result of insights that have been gleaned from seekers after Truth which have remained long after their "systems" have fallen into disuse.

Any discussion of the Christian Ideal must include a consideration of the ethics of Jesus. It would seem that there are four essential elements: first, <u>character is the chief good</u>; second, <u>judgment must lie upon the spirit of life rather upon its outward conformity to the letter of the law</u>; third, <u>love is the supreme dynamic of the moral life</u>. Love toward God is the fountain of the spiritual life and love toward man is the spirit which alone can inspire those actions which will be essentially right. Finally, the <u>aim of all life is mutual service</u>. No man is good who merely abstains from doing harm. The final test of all actions is whether they serve the well-being of men.

trolled lead to disorientation and disintegration, but controlled through the Jesus way of life, preserve mental health at its highest levels.

THE CHRISTIAN IDEAL:

If Christianity is in any sense the ultimate religious faith, it can be at best but imperfectly outlined. Yet this is the task that tremendous theologies have undertaken. A man may follow the Christian idea or manifest the Christian Spirit without accepting, by rational processes, the philosophy that underlies it; but such moral and spiritual achievement on his part is the result of the great body of Christian teachings, the twilight glimmer of light after the sun has set. It is true that the Christian ideal cannot long survive the decay of Christian philosophy, but it should be borne in mind, that what insight we have into the ultimate reality of Christianity in our day is the result of insights that have been gleaned from seekers after Truth which have remained long after their "systems" have fallen into disuse.

Any discussion of the Christian ideal must include a consideration of the ethics of Jesus. It would seem that there are four essential elements: first, character is the chief good; second, judgment must lie upon the quality of life rather upon its outward conformity to the letter of the law; third, love is the supreme dynamic of the moral life. Love toward God is the fountain of the spiritual life and love toward man is the spirit which alone can inspire those actions which will be essentially right. Finally, the aim of all life is mutual service. No man is good who merely abstains from doing harm. The final test of all actions is whether they serve the well-being of man.

These four principles sum up the whole of the teachings of Jesus. It is these that differentiate it from the ethics of Confucius or of Buddha. Though susceptible of such brief statement, they are without limit in their application to human conditions and in their power to uplift and transform society. It is the ultimate aim of Christianity to create a social order in which the weakest and the humblest shall have fair opportunity to develop his powers and capacities in the free exercise of such gifts of mind and heart as God has given him; a world in which there shall no longer be a few who are oppressed by their own luxury, degraded by idleness and self-indulgence, and a great multitude whose lives are dwarfed and crippled by lack of the necessities of life; but in which the laws of justice and brotherhood shall have so equalized human conditions as to make it possible for every human being to stand erect, a free man, free from conflicts and oppressions, and to devote himself, freely to the service of God.

Christianity is an experience. It is a Life. It had its beginnings in the friendship and the associations with Jesus. It persisted after His death because of the fact that the spiritual experience that had satisfied the needs of his personal followers was in some way translated into the experience of others. It filled basic and deep seated needs in their lives. It has endured through these nineteen centuries principally because of its spiritual vitality; because of its dynamic quickening of the emotional life, inspiring men with courage and zeal, enlarging their lives, and transforming them, keeping them on an even keel and creating in them ideals and habits that have made for social progress as well as spiritual achievement. It is impossible to exaggerate this distinction. The world

These four principles sum up the whole of the teachings of Jesus. It is these that differentiate it from the ethics of Confucius or of Buddha. Though susceptible of such brief statement, they are without limit in their application to human conditions and in their power to uplift and transform society. It is the ultimate aim of Christianity to create a social order in which the weakest and the humblest shall have fair opportunity to develop his powers and capacities in the free exercise of such gifts of mind and heart as God has given him; a world in which there shall no longer be a few who are oppressed by their own luxury, degraded by idleness and self-indulgence, and a great multitude whose lives are dwarfed and crippled by lack of the necessities of life; but in which the laws of justice and brotherhood shall have so equalized human conditions as to make it possible for every human being to stand erect, a free man, free from conflicts and oppressions, and to devote himself, freely to the service of God.

Christianity is an experience. It is a life. It had its beginnings in the friendship and the associations with Jesus. It perpetuated after His death because of the fact that the spiritual experience that had satisfied the needs of his personal followers was in some way translated into the experience of others. It fulfilled basic and deep seated needs in their lives. It has endured through these nineteen centuries principally because of its spiritual vitality; because of its dynamic quickening of the emotional life, inspiring men with courage and zeal, enlarging their lives, and transforming them, keeping them on an even keel and creating in them ideals and habits that have made for social progress as well as spiritual achievement. It is impossible to exaggerate this distinction. The world

has known many ethical theories of life, but with the exception of Christianity, they have lacked moral dynamic.[1] Men did not construct a theological interpretation of the universe and then endeavor to experience their theology. They first experienced the emotions of wonder and awe, of reverence and worship, and constructed their religious theories to interpret their experience. Christian theology is nothing in the world but an attempt to rationalize that experience, to explain and interpret it. Christian ethics is but the attempt to express in a complete and systematic fashion the way in which the Christian impulses find expression in human life. ... The central thing then in Christian experience, viewed as a life rather than as a theory, is its growing experience of God. The Christian has experienced an emotional exultation so unique and powerful that it seems nothing less than the immediate contact of the soul with the Divine.[2] It carries with it the quickening of his spiritual impulses, the purifying of his moral insight, the strengthening of his loftier ethical purposes. It makes him a wiser, stronger, better man. It implants within him a spirit of good will which impells him to spend himself in the service of his fellow men. His theological interpretation may be faulty, his answer to the ethical ethical demands made by Jesus may be imperfect, but something has happened to him that suggests a power not himself "that makes for Righteousness."

The central word in Christian speech is <u>love</u>. Jesus summed up the whole thing in His command, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." That man is a Christian

---

1 Cf. Lecky's comparison of Christian ethics with Stoicism.

2 N.B. This is not intended to suggest the pathway to an experience of God through mysticism as being the absolute technique for achieving this end.

has known many ethical theories of life, but with the exception of Christianity, they have lacked moral dynamic.[1] Men did not construct a theological interpretation of the universe and then endeavor to experience their theology. They first experienced the emotions of wonder and awe, of reverence and worship, and constructed their religious theories to interpret their experience. Christian theology is nothing in the world but an attempt to rationalize that experience, to explain and interpret it. Christian ethics is but the attempt to express in a complete and systematic fashion the way in which the Christian impulses find expression in human life. ... The central thing then in Christian experience, viewed as a life rather than as a theory, is its growing experience of God. The Christian has experienced an emotional exaltation so unique and powerful that it seems nothing less than the immediate contact of the soul with the Divine.[2] It carries with it the quickening of his spiritual impulses, the purifying of his moral insight, the strengthening of his loftier ethical purposes. It makes him a wiser, stronger, better man. It implants within him a spirit of good will which impells him to spend himself in the service of his fellow men. His theological interpretation may be faulty, his answer to the ethical ethical demands made by Jesus may be imperfect, but something has happened to him that suggests a power not himself "that makes for Righteousness."

The central word in Christian speech is <u>love</u>. Jesus summed up the whole thing in His command, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." That man is a Christian

---

1 Cf. Leckey's comparison of Christian ethics with Stoicism.
2 N.B. This is not intended to suggest the pathway to an experience of God through mysticism as being the absolute technique for achieving this end.

whose life is moved by that spirit, and he is Christian to the degree to which he is impelled and controlled by it.

This then must serve to indicate the swift and broad strokes which outline very crudely the implication of what it means to be a Christian. For the purposes of this paper it will but indicate the general theme of thought under consideration. From this background, we shall pass to a consideration of Christian Education as an organized effort to train growing persons to the ends above described.

HISTORICAL DEVELOPMENT OF CHRISTIAN EDUCATION:

Jesus was of course the founder of Christian Education. He was called teacher or rabbi, by his disciples. Teaching is an art; the art of helping someone else to learn. Jesus has been considered as the greatest of all moral and religious teachers.[1] He began by gathering a few individuals about him and "indoctrinating" them with his ideals for the religious life, and finally in his commission to the apostles, "Go ye therefore, and make disciples of all the nations... teaching them to observe all things whatsoever I have commanded you,"[2] he was giving voice to an educational challenge. An unbroken succession of teachers in the church and the home, has throughout the centuries that have intervened mediated and preserved the Christian faith from its very beginnings until this present hour.

Christian education as we know it, that is, as an organized movement, began in the United States under the leadership of Horace Bushnell (1802-1872).[3] He contended for nurture as over against that haphazard

---

1 See Horne, Herman H., Jesus, the Master-Teacher, and Hinsdale, Burke, Jesus as a Teacher.

2-3 See next page.

whose life is moved by that spirit, and he is Christian to the degree to which he is impelled and controlled by it.

This then must serve to indicate the swift and broad strokes which outline very crudely the implication of what it means to be a Christian. For the purposes of this paper it will but indicate the general theme of thought under consideration. From this background, we shall pass to a consideration of Christian Education as an organized effort to train growing persons to the ends above described.

HISTORICAL DEVELOPMENT OF CHRISTIAN EDUCATION:

Jesus was of course the founder of Christian Education. He was called teacher or rabbi, by his disciples. Teaching is an art: the art of helping someone else to learn. Jesus has been considered as the greatest of all moral and religious teachers.[1] He began by gathering a few individuals about him and "indoctrinating" them with his ideals for the religious life, and finally in his commission to the apostles, "Go ye therefore, and make disciples of all the nations... teaching them to observe all things whatsoever I have commanded you,"[2] he was giving voice to an educational challenge. An unbroken succession of teachers in the church and the home, has throughout the centuries that have intervened mediated and preserved the Christian faith from its very beginnings until this present hour.

Christian education as we know it, that is, as an organized movement, began in the United States under the leadership of Horace Bushnell (1802-1872).[3] He contended for nurture as over against that hopeless

---

1 See Horne, Herman H., Jesus, the Master-Teacher, and Hinsdale, Mary. Jesus as a Teacher.

2-3 See next page.

method of letting the child develop his religious life unguided. His book, Christian Nurture, was revolutionary especially with reference to New England Theology which had depended for its inspiration upon occasional revivals and high-pressured emotional meetings. Bushnell denied the doctrine of the total depravity of man which was so current and suggested that a man needed to begin his religious life with the sense of complete separation from God, linking himself with the sin of Adam, but rather he emphasized the grace of God, made much of the church and the Christian family as mediators of religion. He emphasized the principle of growth and the enrichment of human life from childhood to maturity.[1]

SCIENTIFIC RELIGIOUS EDUCATION:

Modern religious education is the product of very recent times. It has grown in our own day and generation. The unusual growth of the Sunday School since the beginning of the twentieth century can be traced very definitely to the fact that the new and thorough-going advances in psychology and education as well as critical Biblical scholarship have played a significant role. There have been reforms in secular education that have found their way into the techniques of imparting religious truths to others. There has been intensive work in the field of psychology, especially child psychology, that has found its way into the teaching of religion with the hope of making it more effective. New light has been brought into the whole problem of the psychology of religion and the mech-

---

2 Mt. 28:19, 20.
3 Munger, Theodore T., Horace Bushnell, Preacher and Theologian, (Boston: H and M Company, 1899)
1 Lotz and Crawford, Studies in Religious Education, pp. 30-32. Hereafter indicated by LC:SRE.

method of letting the child develop his religious life unguided. His book, Christian Nurture, was revolutionary especially with reference to New England Theology which had depended for its inspiration upon occasional revivals and high-pressured emotional meetings. Bushnell denied the doctrine of the total depravity of man which was so current and suggested that a man needed to begin his religious life with the sense of complete separation from God, linking himself with the sin of Adam, but rather he emphasized the grace of God, made much of the church and the Christian family as mediators of religion. He emphasized the principle of growth and the enrichment of human life from childhood to maturity.[1]

SCIENTIFIC RELIGIOUS EDUCATION:

Modern religious education is the product of very recent times. It has grown in our own day and generation. The unusual growth of the Sunday School since the beginning of the twentieth century can be traced very definitely to the fact that the new and thorough-going advances in psychology and education as well as critical Biblical scholarship have played a significant role. There have been reforms in secular education that have found their way into the techniques of imparting religious truths to others. There has been intensive work in the field of psychology, especially child psychology, that has found its way into the teaching of religion with the hope of making it more effective. New light has been brought into the whole problem of the psychology of religion and the mech-

---

2 Mt. 28:19, 20.
3 Munger, Theodore T., Horace Bushnell, Preacher and Theologian, (Boston: H and M Company, 1899)
1 Lobe and Crawford, Studies in Religious Education, pp. 30-32. Hereafter indicated by L.C.:EDU.

anisms of religious behavior. Even as the scientific attitude has invaded secular education, so it has come into the field of Christian education. Religious Education today is ready to employ the services of any scientific approach or method that will make its ministrations more effective.

THE DIMINISHING BARRIERS OF RELIGIOUS SECTS:

The increase of secular education has been paralleled by a corresponding decrease in the separating factors which denominationalism in earlier years had fostered. Character education as well as religious education has become a part of the function of secular education in recent years. Scientific methods in education have resulted in the discovery of social as well as personal needs, spiritual as well as intellectual needs. It is now more readily possible to educate a growing person in the tenets of religion through entirely secular agencies than it would have been two or three decades ago. The fact that problems are being met on common grounds is drawing separated communions into a closer cooperation. All this means that the chances for the effective application of scientific methods in the teaching of religion will increasingly be made possible because of the common objectives which are gradually but certainly being realized and acknowledged. To this end, more than fifty years ago, a body of persons met[1] and established a plan of uniform lessons. While there was a great deal of opposition, the idea took until it became a great world-wide movement. While there were a great many limitations in this plan, many of which are being corrected by modern insights into the techniques of religious education, it

---

1 The Fifth National Sunday School Convention, 1872.

aims of religious behavior. Even as the scientific attitude has invaded secular education, so it has come into the field of Christian education. Religious Education today is ready to employ the services of any scientific approach or method that will make its ministrations more effective.

THE DIMINISHING BARRIERS OF RELIGIOUS SECTS:

The increase of secular education has been paralleled by a corresponding decrease in the separating factors which denominationalism in earlier years had fostered. Character education as well as religious education has become a part of the function of secular education in recent years. Scientific methods in education have resulted in the discovery of social as well as personal needs, spiritual as well as intellectual needs. It is now more readily possible to educate a growing person in the tenets of religion through entirely secular agencies than it would have been two or three decades ago. The fact that problems are being met on common grounds is drawing separated communions into a closer cooperation. All this means that the chances for the effective application of scientific methods in the teaching of religion will increasingly be made possible because of the common objectives which are gradually but certainly being realized and acknowledged. To this end, more than fifty years ago, a body of persons met[1] and established a plan of uniform lessons. While there was a great deal of opposition, the idea took until it became a great world-wide movement. While there were a great many limitations in this plan, many of which are being corrected by modern insights into the techniques of religious education, it

---

1 The Fifth National Sunday School Convention, 1872.

did make for the establishment of uniformity and a certain amount of identity in aims and objectives.

As objections to the old method of the Uniform Lesson plan were disclosed, other efforts followed which finally resulted in the development of the Graded System. Even this had its very serious limitations chief among which was the fact that the governing object was the systematic study of the Bible on the assumption that the chief aim of religious education was to teach biblical material, which in turn was based on the further assumption that a comprehensive knowledge of the Bible would result in Christian conduct. Some held that Bible knowledge should prepare the child for the more highly developed religious experience of conversion, a transition regarded to be more or less abrupt.[1] While the idea of Christian nurture was only vaguely understood, this emphasis upon the Bible and its perusal did result in a unity of effort and paved the way for more effective building of curriculum materials. Although this advance in curriculum was material centered, the curriculum introduced was a distinct advance over the confused and unrelated lessons of the previous effort.

SOCIOLOGICAL INTERPRETATION:

Education has been thought of as a social process and Christian Education, especially as it has drawn upon the resources of secular education, has evolved various sociological theories. With the insights of Professor Dewey[2] into the limitations of the older concept of education as

---

1 Cf. Hartshorn and May: "Studies in Correlation between Biblical knowledge and Honesty," which shows this assumption to be basically false.

2 Cf. Dewey, John; The School and Society, and The Child and the Curriculum.

did make for the establishment of uniformity and a certain amount of identity in aims and objectives.

As objections to the old method of the Uniform Lesson plan were displayed, other efforts followed which finally resulted in the development of the graded system. Even this had its very serious limitations chief among which was the fact that the governing object was the systematic study of the Bible on the assumption that the chief aim of religious education was to teach biblical material, which in turn was based on the further assumption that a comprehensive knowledge of the Bible would result in Christian conduct. Some held that Bible knowledge should prepare the child for the more highly developed religious experience of conversion, a transition regarded to be more or less abrupt.[1] While the idea of Christian nurture was only vaguely understood, this emphasis upon the Bible and its personal did result in a unity of effort and paved the way for more effective building of curriculum materials. Although this advance in curriculum was material centered, the curriculum introduced was a distinct advance over the confused and unrelated lessons of the previous effort.

SOCIOLOGICAL INTERPRETATION:

Education has been thought of as a social process and Christian Education, especially as it has drawn upon the resources of secular education, has evolved various sociological theories. With the insights of Professor Dewey[2] into the limitations of the older concept of education as

---

1 Cf. Hartshorn and May: "Studies in Correlation between Biblical knowledge and Honesty," which shows this assumption to be basically false.
2 Cf. Dewey, John, The School and Society, and The Child and the Curriculum.

formal discipline or as the acquisition of knowledge, derived from his experiments in humanizing, vitalizing, and socializing general education, as stimulus, religious education, as well as general education, was stimulated to revise its objectives and its methods.[1] The subsequent educational reforms greatly influenced the socialization of religious culture. It became a recognized fact that the child grows up in a social setting which fact had its obvious implications for Christian nurture. With this discovery, however, has not come the rapid change in curriculum material that might have been expected. The graded lessons of the old type of Sunday School, while vastly superior to the uniform lessons, were child-centered, individual centered, only in as far as they were suited to the particular needs of particular students. A more radical change in total objective is inevitable when the principles of a social theory of religion, and more especially of religious education are practically applied.[2]

Such a theory has been suggested by Jensen,[3] and upon it a working basis for Christian Education can be developed. As such, a sociology of religion is based upon the following assumptions:[4]

> Sociology is the science of human relations and as such, it must include all of human relations. These are of two kinds, 1st., those which are physical and subject to the measurements conforming to the laws discovered in the physical sciences; and 2nd., those which are psychological. Psychological relationships are of two kinds, 1st., those which are instinctive or unreflecting and which are subject to laws akin to those of the physical sciences; and 2nd., those which are purposive and are the products of desire modified by intelligence.
>
> Purposive experiences are subject to analysis and classifica-

---

1 Cf. Shaver, Edwin L., The Project Principle in Religious Education.
2 Coe, George A., A Social Theory of Religious Education.
3 Jensen, Social Progress and Christian Ideals.
4 Analysis suggested by Dr. Charles R. Zahniser.

formal discipline or as the acquisition of knowledge, derived from his experiments in humanizing, vitalizing, and socializing general education, as stimulus, religious education, as well as general education, was stimulated to revise its objectives and its methods.[1] The subsequent educational reforms greatly influenced the socialization of religious culture. It became a recognized fact that the child grows up in a social setting which fact had its obvious implications for Christian nurture. With this discovery, however, has not come the rapid change in curriculum material that might have been expected. The graded lessons of the old type of Sunday School, while vastly superior to the uniform lessons, were child-centered, individual centered, only in as far as they were suited to the particular needs of particular students. A more radical change in total objective is inevitable when the principles of a social theory of religion, and more especially of religious education are practically applied.[2]

Such a theory has been suggested by Jensen,[3] and upon it a working basis for Christian Education can be developed. As such, a sociology of religion is based upon the following assumptions:[4]

> Sociology is the science of human relations and as such, it must include all of human relations. These are of two kinds, 1st., those which are physical and subject to the measurements conforming to the laws discovered in the physical sciences; and 2nd., those which are psychological. Psychological relationships are of two kinds, 1st., those which are instinctive or unreflecting and which are subject to laws akin to those of the physical sciences; and 2nd., those which are purposive and are the products of desire modified by intelligence.
>
> Purposive experiences are subject to analysis and classifica-

---

1 Cf. Shaver, Ralph L., The Project Principle in Religious Education.
2 Coe, George A., A Social Theory of Religious Education.
3 Jensen, Social Process and Christian Ideals.
4 Analysis suggested by Dr. Charles R. Bashaw.

tion according to scales of values which can be established.

As orderliness among the sensations whereby we know what exists in the empirical world is established in the physical sciences, so orderliness among the desires as to what ought to be, can be established by similar processes in social science, thereby providing a true scale for scoring values.

As an individual attains his highest values by establishing harmonious relations between the expressions of his various desires*, so society attains the highest values for associated persons by establishing harmonious relations among them.

As harmonious relations among the relations of an individual are effected through the recognition of the unity of personality, so harmonious relations among persons are attained by recognition of their inter-relations under a higher unity in God.

As the physical sciences undertake to predict the courses of events and to indicate how they may be modified for human advantage, so the social properly undertakes to indicate how the inter-relations of expressions of human desires can be made to function to the same end.

Finally, the social function of religion consists, 1st., in establishing regulative and directive norms of social conduct on the basis of human brotherhood under one Divine Father; and 2nd., in affording a dynamic and a propulsive motivation for their attainment through spiritual contact with God by each individual.

This summarizes the interpretation of religious educational effort in terms of social theory, and the modern effort in Christian education as will be seen in the analysis of specific objectives for religious nurture. Christian nurture especially will be seen to be moving in this direction.[1]

PSYCHOLOGY AND CHRISTIAN EDUCATION:

Psychology is still a very young science, and to many trained

---

* Cf. Hadfield, Psychology and Morals, Chap. XIII.

1 Cf. Chap. III, Christian Education and Mental Health.

tion according to scales of values which can be established.

As orderliness among the sensations whereby we know what exists in the empirical world is established in the physical sciences, so orderliness among the desires as to what ought to be, can be established by similar processes in social science, thereby providing a true scale for assuring values.

As an individual attains his highest values by establishing harmonious relations between the expressions of his various desires*, so society attains the highest values for associated persons by establishing harmonious relations among them.

As harmonious relations among the relations of an individual are effected through the recognition of the unity of personality, so harmonious relations among persons are attained by recognition of their inter-relations under a higher unity in God.

As the physical sciences undertake to predict the courses of events and to indicate how they may be modified for human advantage, so the social sciences undertakes to indicate how the inter-relations of expressions of human desires can be made to function to the same end.

Finally, the social function of religion consists, 1st., in establishing regulative and directive norms of social conduct on the basis of human brotherhood under one Divine Father; and 2nd., in affording a dynamic and a propulsive motivation for their attainment through spiritual contact with God by each individual.

This summarizes the interpretation of religious educational effort in terms of social theory, and the modern effort in Christian education as will be seen in the analysis of specific objectives for religious nurture. Christian nurture especially will be seen to be moving in this direction.[1]

PSYCHOLOGY AND CHRISTIAN EDUCATION:

Psychology is still a very young science, and to many trained

---

* Cf. Redfield, Psychology and Morals, Chap. XIII.
1 Cf. Chap. III, Christian Education and Mental Health.

in the physical sciences it is not a science at all. But more and more, it is becoming recognized as deserving of a legitimate place among the empirical sciences chiefly because the methods that have been employed by recent investigators merit scientific respect. .. As a result of the changes in method -- the varied types of approach and the wide range of theorizing with respect to the nature of "mind," mental activity, the long list of processes observed within that activity, pathological conditions and the like -- various so-called systems have arisen which each in its own way has attempted to throw light upon existing phenomena.[1] An extended discussion of the merits and defects of these systems, their contribution to modern psychological theories and practise cannot be entered into, except to briefly describe the attitude which must be assumed by the religious psychologist with special reference to the problem that we are herewith dealing.

As far as religious education is concerned, a large part of the dynamic which has urged it into being what it is today, has been the increased interest in the child. As the doctrine of evolution became to be more and more accepted as the explanation for social as well as biological progress, the entire educational approach to human nature changed. This was not without its parallel in religious education. "Thinking in terms of progressive change under law and of the continuity of all natural processes, men began to see in the child, not an isolated and singular being, but an organism developing under conditions of its own and intimately related to both ancestry and its environment."[2] As a result of this change of attitude

---

1 Cf. Habreder, Enda, Seven Psychologies.
2 LC:SRE, p. 35.

in the physical sciences it is not a science at all. But more and more, it is becoming recognized as deserving of a legitimate place among the empirical sciences chiefly because the methods that have been employed by recent investigators merit scientific respect. .. As a result of the changes in method -- the varied types of approach and the wide range of theorizing with respect to the nature of "mind," mental activity, the long list of processes observed within that activity, pathological conditions and the like -- various so-called systems have arisen which each in its own way has attempted to throw light upon existing phenomena.[1] An extended discussion of the merits and defects of these systems, their contribution to modern psychological theories and practice cannot be entered into, except to briefly describe the attitude which must be assumed by the religious psychologist with special reference to the problem that we are herewith dealing.

As far as religious education is concerned, a large part of the dynamic which has urged it into being what it is today, has been the increased interest in the child. As the doctrine of evolution became to be more and more accepted as the explanation for social as well as biological progress, the entire educational approach to human nature changed. This was not without its parallel in religious education. "Thinking in terms of progressive change under law and of the continuity of all natural processes, man began to see in the child, not an isolated and singular being, but an organism developing under conditions of its own and intimately related to both ancestry and its environment."[2] As a result of this change of attitude

---

1 Cf. Hadfield, Edwin, Seven Psychologies.
2 IC:SRE, p. 28.

all of the child's needs and behavior was studied and inferences drawn for child culture. The earliest of these efforts[1] concluded that the majority of enthusiasms and activities of both boys and girls were based upon specific inherited urges, but further and more careful study seems to indicate the fact that they are rather the normal products of environment and training. Today, still further efforts of a psychological character are being made to discover by means of inductive methods, the conditions and laws by which personality is developed. The whole human being is studied as a personality, at once a whole and indivisible. Religious education, because of its metaphysical implications and its social nature, is concerned with the totality of personality -- with the body and the emotions, sensations and aspirations, thoughts and habits -- and with every phase of living and serving which presents human problems whether they arise from the immediate needs of the self or the subtler inner needs that arise from the seat of the unconscious.

From the Behaviorists, religious education has learned the secret of scientific method in psychology, and we can learn a great deal without accepting the bewildering and materialistic metaphysics which it seems to imply.[2] From the Analytical Psychologies[3] and from Freud and his colleagues, there are other insights that will eventuate in an eclectic psychology of religion that will help to reveal the spiritual nature and the spiritual aspirations and striving of the soul of man, that will be nearer to the truth of religious experience than any separate system or

---

1 Cf. G. Stanley Hall, Adolescence.
2 Cf. for a cogent criticism of Behaviorism, Joad, Guide to Modern Thought,
3 Cf. Chap. IX, "Basic Postulates of Analytical Psychology", p. 43f.

KJ:M.M.SS

all of the child's needs and behavior was studied and inferences drawn for child culture.[1] The earliest of these efforts concluded that the majority of enthusiasms and activities of both boys and girls were based upon specific inherited urges, but further and more careful study seems to indicate the fact that they are rather the normal products of environment and training. Today, still further efforts of a psychological character are being made to discover by means of inductive methods, the conditions and laws by which personality is developed. The whole human being is studied as a personality, at once a whole and indivisible. Religious education, because of its metaphysical implications and its social nature, is concerned with the totality of personality -- with the body and the emotions, sensations and aspirations, thoughts and habits -- and with every phase of living and serving which presents human problems whether they arise from the immediate needs of the self or the subtler inner needs that arise from the seat of the unconscious.

From the behaviorists, religious education has learned the secret of scientific method in psychology, and we can learn a great deal without accepting the bewildering and materialistic metaphysics which it seems to imply.[2] From the Analytical Psychologies and from Freud and his colleagues, there are other insights that will evaluate in an eclectic psychology of religion that will help to reveal the spiritual nature and the spiritual aspirations and striving of the soul of man, that will be nearer to the truth of religious experience than any separate system or

---

1 Cf. G. Stanley Hall, Adolescence.
2 Cf. for a cogent criticism of Behaviorism, Joad, Guide to Modern Thought,
3 Cf. Chap. IX, "Basic Postulates of Analytical Psychology", p. 432.

method can supply.

The psychology of religion as such had its beginnings in the efforts of Professor Edwin Starbuck who, disciplined in the modern, empirical psychological method and fired by the desire to devote himself to a life in the service of religion and the interpretation of it, began his researches with Professor James.[1] From these early attempts, empirical researches in the psychology of religion revealed the strengths as well as the weaknesses of the prevailing forms of religious experience. If any psychology of religion is to be worthy of the name, it must carry its investigations into the analysis of the structure, functions, and the mechanisms involved in religious experience, and must evaluate them in terms of norms set up after the accumulation of data from continued investigation. The most adequate method in psychology, as far as our present knowledge of the facts is concerned, is the one which preserves the essential values of religious belief and depends for its descriptions and analyses upon the assumption that spiritual values are ultimately real and significant; that the object of its investigation is a spiritual entity, a unitary self-consciousness, a growing person which is not only a member of a social group and living in a physical and mental environment, but which has a definite purposeful relationship to that ultimate Reality which for the Christian is God - the God of Jesus.

FINAL APPRAISAL:

Christian education is then the systematic training and nur-

---

1 Cf. earliest significant books; Starbuck, Edwin, The Psychology of Religion; Coe, George A., The Spiritual Life; James, Wm., Varieties of Religious Experience.

method can supply.

The psychology of religion as such had its beginnings in the efforts of Professor Edwin Starbuck who, disciplined in the modern, empirical psychological method and fired by the desire to devote himself to a life in the service of religion and the interpretation of it, began his researches with Professor James.[1] From these early attempts, empirical researches in the psychology of religion revealed the strengths as well as the weaknesses of the prevailing forms of religious experience. If any psychology of religion is to be worthy of the name, it must carry its investigations into the analysis of the structure, functions, and the mechanisms involved in religious experience, and must evaluate them in terms of norms set up after the accumulation of data from continued investigation. The most adequate method in psychology, as far as our present knowledge of the facts is concerned, is the one which preserves the essential values of religious belief and depends for its descriptions and analyses upon the assumption that spiritual values are ultimately real and significant; that the object of its investigation is a spiritual entity, a unitary self-consciousness, a growing person which is not only a member of a social group and living in a physical and mental environment, but which has a definite purposeful relationship to that ultimate Reality which for the Christian is God - the God of Jesus.

FINAL APPRAISAL:

Christian education is then the systematic training and nur-

---

1 Cf. earliest significant books: Starbuck, Edwin. The Psychology of Religion; Coe, George A., The Spiritual Life; James, Wm., Varieties of Religious Experience.

ture of growing persons in the fundamental principles of the Christian faith. In its present aspect such education to be effective must employ the best that current educational, sociological, and psychological methods suggest. "Christian education is the integration of developing personality with the God of Jesus Christ as the rallying center.... In order to be true to itself, it must be grounded in Ultimate Reality. The production of moral attitudes and practises apart from religious motivation and sanction is not religious education but moral education and should in all conscience be so denominated. What often passes for religious education is sometimes actually and solely moral training. No reflections should be cast upon the many intelligent attempts to inculcate ethical attributes in the young. There is no disposition to deny that moral virtues can be cultivated without religious idealism, although it is maintained that they can be most effectively, and readily engendered and developed by religious culture.... Religious culture is God conscious,"[1] and to the end that it is, it lifts that spirit of the growing person to new levels of self-realization, and understanding of his ultimate worth in the universe that makes for confusion in the life he is to face. It makes him feel that he is linked with purposes that are high and holy -- to know it -- and to keep a balance within the internal reality of conflicting desires with the external reality of difficulty. These purposes adequately recognized and acted upon should make for healthy minds.

---

1 LC:SRE, p. 52.

ture of growing persons in the fundamental principles of the Christian faith. In its present aspect such education to be effective must employ the best that current educational, sociological, and psychological methods suggest. "Christian education is the integration of developing personality with the God of Jesus Christ as the realizing center.... In order to be true to itself, it must be grounded in Ultimate Reality. The production of moral attitudes and practices apart from religious motivation and sanction is not religious education but moral education and should in all conscience be so denominated. What often passes for religious education is sometimes actually and solely moral training. No reflections should be cast upon the many intelligent attempts to inculcate ethical attributes in the young. There is no disposition to deny that moral virtues can be cultivated without religious ideals, although it is maintained that they can be most effectively, and readily engendered and developed by religious culture.... Religious culture is God consciousness,"[1] and to the end that it is, it is fitting that spirit of the growing person to new levels of self-realization, and understanding of the ultimate worth in the universe that makes for continuation in the life he is to face. It makes him feel that he is linked with purposes that are high and holy -- to know it -- and to keep a balance within the internal reality of conflicting desires with the external reality of difficulty. These purposes adequately recognized and acted upon should make for healthy minds.

---

1 LC:RRE, p. 52.

Chapter II

WHAT IS MENTAL HEALTH?

"Let us define mental health as the adjustment of human beings to the world and to each other with the maximum of effectiveness and happiness. Not just efficiency or contentment --- or the grace of obeying the rules of the game cheerfully. It is all of these together. It is the ability to maintain an even temper, an alert intelligence, socially considerate behavior and a happy disposition. This, I think, is a healthy mind." So does the well known psychiatrist, Dr. Karl Menninger preface his book, The Human Mind,[1] and as we begin a consideration of the problem of the health of mind, let us keep this description in mind of what it means to a well known specialist in the field of mental maladjustments. From this consideration of the current scientific thought with reference to this vital and all important problem of human welfare, we shall trace our way back to the function that religion, especially Christianity, might have in preserving where it does exist and in creating and maintaining where it does not exist, that state of consciously directed behavior of individual persons called mental health.

HISTORICAL SUMMARY:

There was a time, not so many years ago, when men who dealt professionally with the mentally diseased were looked upon with some sense of apology by their medical contemporaries. They were regarded to be almost

---

1 Op. cit., p. 2.

Chapter II

WHAT IS MENTAL HEALTH?

"Let us define mental health as the adjustment of human beings to the world and to each other with the maximum of effectiveness and happiness. Not just efficiency or contentment --- or the grace of obeying the rules of the game cheerfully. It is all of these together. It is the ability to maintain an even temper, an alert intelligence, socially considerate behavior and a happy disposition. This, I think, is a healthy mind." So does the well known psychiatrist, Dr. Karl Menninger preface his book, The Human Mind.[1] and as we begin a consideration of the problem of the health of mind, let us keep this description in mind of what it means to a well known specialist in the field of mental malajustment. From this consideration of the current scientific thought with reference to this vital and all important problem of human welfare, we shall trace our way back to the function that religion, especially Christianity, might have in preserving where it does exist and in creating and maintaining where it does not exist, that state of consciously directed behavior of individual persons called mental health.

HISTORICAL SUMMARY:

There was a time, not so many years ago, when men who dealt professionally with the mentally diseased were looked upon with some sense of apology by their medical contemporaries. They were regarded to be almost

---

1 Op. cit., p. 2.

as questionable as the patients for which they cared. Somewhat of that same suspicious and intolerant attitude is still at large in many professional as well as lay circles today. Patiently and quietly work with the aberrations of mankind revealed certain scientific facts which have resulted in the modern practise of psychiatry. Our knowledge of the normal mental life has been gleaned very largely from the study of the abnormal. By studying the wreckage of human mental life, these scientists have been able to disclose definite principles by means of which these wrecks might be restored to more or less normal social intercourse; whereby they might again find security, peace and freedom in life; whereby others might be prevented through the observance of certain principles to avoid the pitfalls of mental disability. Out of these efforts the science of psychiatry evolved. Psychiatry first introduced the idea of treating sick minds and then the idea of preventing mental ill-health. It was from this idea of preventing mental ill-health that a more adequate conception of the nature of mental processes also had its origin.

Preventing mental ill-health has become a definite movement, with certain definite objectives which we shall undertake to consider. Mental hygiene as a movement was initiated by the efforts of Clifford Beers about twenty years ago. It began as a humanitarian movement designed to work for the improvement of conditions in institutions for the mentally unfit and to make life more tolerable for them. Mr. Beers recovered from a very severe mental illness and set about to help others who were similarly afflicted that they might be spared the suffering of mind, body, and spirit that he had undergone. Naturally this took its first form in trying to provide better housing and hospital conditions for these unfortunates, and

as questionable as the patients for which they cared. Somewhat of that same suspicious and intolerant attitude is still at large in many professional as well as lay circles today. Patiently and quietly work with the aberrations of mankind revealed certain scientific facts which have resulted in the modern practice of psychiatry. Our knowledge of the normal mental life has been gleaned very largely from the study of the abnormal. By studying the wreckage of human mental life, these scientists have been able to discover definite principles by means of which these wrecks might be restored to more or less normal social intercourse; whereby they might again gain security, peace and freedom in life; whereby others might be prevented through the observance of certain principles to avoid the pitfalls of mental disability. Out of these efforts the science of psychiatry evolved. Psychiatry first introduced the idea of treating sick minds and then the idea of preventing mental ill-health. It was from this idea of preventing mental ill-health that a more adequate conception of the nature of mental processes also had its origin.

Preventing mental ill-health has become a definite movement, with certain definite objectives which we shall undertake to consider. Mental hygiene as a movement was initiated by the efforts of Clifford Beers about twenty years ago. It began as a humanitarian movement designed to work for the improvement of conditions in institutions for the mentally unfit and to make life more tolerable for them. Mr. Beers recovered from a very severe mental illness and set about to help others who were similarly afflicted that they might be spared the suffering of mind, body, and spirit that he had undergone. Naturally this took its first form in trying to provide better housing and hospital conditions for these unfortunates, and

in winning more kindly and a more tolerant attitude with reference to mental disorders on the part of the public in general, in addition to helpful, understanding treatment.

Mr. Beers made a record of his experiences,[1] his hopes for the development of a program of mental health that would become national, even international, in scope. As a result of his efforts, the first step was the organization of the National Committee for Mental Hygiene which is concerned with many research projects as well as the publication of periodicals designed to promote the cause of mental health throughout the world.[2] The central assumption of this committee is that mental health as well as mental illness is real, that it really exists; that mental health can be developed and preserved and that mental ill-health can be prevented. It assumes that the distress that a personality experiences in meeting up with environmental circumstances is struggle and conflict which a correct orientation of the personality with the external and internal factors of both subjective and objective environment will reduce and render relatively harmless to the effective well-being of the "psyche." It assumes that mental health is attainable and that failure to attain it is the result of ignorance of the principles by means of which it may be achieved. It assumes further, that since we are interdependent beings, that even though a personality may be aware of difficulties with which he is struggling, that it may be the province of other selves than his own to assist in the process of orienta-

---

1 Beers, Clifford, The Mind that Found Itself.

2 Several such earlier efforts resulted in the publication of such volumes as: Wm. Sweeter, Mental Hygiene, or an Examination of the Intellect and Passions Designed to Illustrate their Influence on Health and Duration of Life (1843), Cf. also, Wm. Connell, How to Enjoy Life, or, Physical and Mental Hygiene (1860), and, Isaac Roy, Mental

in winning more kindly and a more tolerant attitude with reference to mental disorders on the part of the public in general. In addition to helpful, understanding treatment.

Mr. Beers made a record of his experiences, his hopes for the development of a program of mental health that would become national, even international, in scope.[1] As a result of his efforts, the first step was the organization of the National Committee for Mental Hygiene which is concerned with many research projects as well as the publication of periodicals designed to promote the cause of mental health throughout the world.[2] The central assumption of this committee is that mental health as well as mental illness is real, that it really exists; that mental health can be developed and preserved and that mental ill-health can be prevented. It assumes that the distress that a personality experiences in meeting up with environmental circumstances is struggle and conflict which a correct orientation of the personality with the external and internal factors of both subjective and objective environment will reduce and render relatively harmless to the effective well-being of the psyche. It assumes that mental health is attainable and that failure to attain it is the result of ignorance of the principles by means of which it may be achieved. It assumes further, that since we are interdependent beings, that even though a personality may be aware of difficulties with which he is struggling, that it may be the province of other selves than his own to assist in the process of orienta-

---

1 Beers, Clifford, The Mind that Found Itself.
2 Several such earlier efforts resulted in the publication of such volumes as: Wm. Sweetser, Mental Hygiene, or an Examination of the Intellect and Passions Designed to Illustrate their Influence on Health and Duration of Life (1843). Cf. also, Wm. Connell, How to Enjoy Life, or, Physical and Mental Hygiene (1880), and, Isaac Ray, Mental

tion.

It seems strange that with the strong emphasis that has been placed upon physical health in recent years that scientists, especially medical men have allowed the more fundamental necessity of sound mental health to escape their attention. Governments, state, and national, have expended huge sums for the physical well-being of its citizens, but in no such measure has mental health been subsidized. Findings of modern psychological research show with increasing certainty, that in the large percentave of cases, physical ills can be traced in the last analysis to mental origins.[1]

To return for a moment to the purposes that brought the movement for mental health into being, we remember that the first was to secure for the mentally defective and ill better environmental circumstances during their confinement. It very soon became apparent that more satisfactory living conditions were really secondary to the greater need of developing greater skill in treatment from a medical point of view. Great progress has been made in those disorders which have their origin in organic mal-functioning, or to use a medical expression, a disease etiology. Medical researches however, failed to throw a great deal of light upon the greater mass of disorders which are classed as functional. At first little was had in real progress toward the discovery of specific causes for the functional disorders. The reasons for the failure was that maladjustments were sought on

---

Hygiene (1863), Boston.

1 Dr. Richard Cabot claims 40%. Cf. Dr. Charles Mayo, who estimates that in the final analysis, approximately 70% of all our ailments have mental complications and origins.

tion.

It seems strange that with the strong emphasis that has been placed upon physical health in recent years that scientists, especially medical men have allowed the more fundamental necessity of sound mental health to escape their attention. Governments, state, and national, have expended huge sums for the physical well-being of its citizens, but in no such measure has mental health been subsidized. Findings of modern psychological research show with increasing certainty, that in the large percentage of cases, physical ills can be traced in the last analysis to mental origins.[1]

To return for a moment to the purposes that brought the movement for mental health into being, we remember that the first was to secure for the mentally defective and ill better environmental circumstances during their confinement. It very soon became apparent that more satisfactory living conditions were really secondary to the greater need of developing greater skill in treatment from a medical point of view. Great progress has been made in those disorders which have their origin in organic mal-functioning, or to use a medical expression, a disease etiology. Medical researchers however, failed to throw a great deal of light upon the greater mass of disorders which are classed as functional. At first little was had in real progress toward the discovery of specific causes for the functional disorders. The reasons for the failure was that malajustements were sought on

---

1. Dr. Richard Cabot claims 40%. Cf. Dr. Charles Mayo, who estimates that in the final analysis, approximately 70% of all our ailments have mental complications and origins.
Hygiene (1922), Boston.

on the physical, chemical, and neural levels and neglected the consideration of all failures of higher neural integration and social adjustment. With this recognition, namely, that one may develop points of view with reference to himself, others, and social conditions, which may lead to more or less complete disorientation or disintegration, there has opened up a whole new field of preventative technique. It is with these techniques that the mental health movement is vitally concerned. It resolves itself in a large measure to an educational problem; the education of sentiments, emotions, attitudes, and behavior patterns, as well as ideals and purposes for living. When a situation is met where the individual has already failed to make adequate social and personal adjustments so as to fit him for useful effective, and happy living, reeducation in terms of these same principles and techniques will probably restore him to normal relationships with his fellows. Where there are symptoms suggestive of the failure of proper integration, mental hygiene means educational guidance of a sort that will prevent further disintegration or a complete break.

EXTENT OF MENTAL DISEASE:

Figures and statistics with reference to the mental health conditions in the United States and other countries are very inadequate. In Great Britain in 1908,[1] 12.1 percent of the total pauperism in the entire United Kingdom was the dependency of the insane and the idiot poor. With the world war and the increasing severity of economic conditions the percentage has risen to 21.1 percent. This constitutes more than 4 percent of

---

1 Blue Book, Public Health and Social Conditions, p. 55.

on the physical, chemical, and neural levels and neglected the consideration of all factors of higher neural integration and social adjustment. With this recognition, namely, that one may develop points of view with reference to himself, others, and social conditions, which may lead to more or less complete disorientation or disintegration, there has opened up a whole new field of preventative technique. It is with these techniques that the mental health movement is vitally concerned. It receives itself in a large measure to an educational problem: the education of sentiments, emotions, attitudes, and behavior patterns, as well as ideals and purposes for living. When a situation is met where the individual has already failed to make adequate social and personal adjustments so as to fit him for useful effective, and happy living, readjustment in terms of these same principles and techniques will probably restore him to normal relationships with his fellows. Where there are symptoms suggestive of the failure of proper interpretation, mental hygiene means educational guidance of a sort that will prevent further disintegration or a complete break.

EXTENT OF MENTAL DISEASE:

Figures and statistics with reference to the mental health conditions in the United States and other countries are very inadequate. In Great Britain in 1908, 12.1 percent of the total pauperism in the entire United Kingdom was the dependency of the insane and the idiot poor. With the world war and the increasing severity of economic conditions the percentage has risen to 21.1 percent. This constitutes more than 4 percent of

---

1 Hume Book, Public Health and Social Conditions, p. 55.

1000 population. In the United States on Jan. 1, 1923, there were resident in the hospitals for the insane 267,617 persons, i.e., 242 per 100,000 population. Since there is no indication of the number that are outside of institutions there is no way of knowing the present status of mental ill-health in the country.[1] At the present time, half of the beds occupied in medical institutions are occupied by patients with mental disorders. An examination of such figures and a comparison of them with older figures as well as the supports of such psychiatrists as are working in the field seems to indicate that mental disturbances of the functional type are on the increase. The curtailment of mental disorientation is a vital problem, not only to society in general, but to religion. Much of the problem would be solved if a Christian society recognizing the sacredness of every individual personality could be realized. Economic strain, social strain, emotional tension and conflict are causative in mental breakdown.

DEFINITION OF MENTAL HYGIENE:

As the name implies, the ideal for mental hygiene is the development of the best mental conditions for everyone. By mental is meant, not merely the intellectual powers, but all of the processes - affective, emotional, volitional, -which in popular parlance are comprehended under the term mental. As we have seen, the rationalization of this ideal of mental hygiene must depend mainly upon the several forms of prevention that have been suggested above, in addition to: "A eugenic policy which would

---

1 Mental Hygiene, Oct., 1925, p. 863. Cf., also, Patients in Hospitals for Mental Disease, 1923, Bureau of Census, Washington, D. C.

1000 population. In the United States on Jan. 1, 1923, there were resident in the hospitals for the insane 287,617 persons, i.e., 262 per 100,000 population. Since there is no indication of the number that are outside of institutions there is no way of knowing the present status of mental ill-health in the country.[1] At the present time, half of the beds occupied in medical institutions are occupied by patients with mental disorders. An examination of such figures and a comparison of them with older figures as well as the reports of such psychiatrists as are working in the field seems to indicate that mental disturbances of the functional type are on the increase. The curtailment of mental disorganization is a vital problem, not only to society in general, but to religion. Much of the problem would be solved if a Christian society recognizing the sacredness of every individual personality could be realized. Economic strain, social strain, emotional tension and conflict are conducive to mental breakdown.

DEFINITION OF MENTAL HYGIENE:

As the name implies, the ideal for mental hygiene is the development of the best mental conditions for everyone. By mental is meant, not merely the intellectual powers, but all of the processes - affective, emotional, volitional, -which in popular parlance are comprehended under the term mental. As we have seen, the rationalization of this ideal of mental hygiene must depend mainly upon the several forms of prevention that have been suggested above, in addition to: "A eugenic policy which would

---

1 Mental Hygiene, Oct., 1923, p. 863. Cf., also, Patients in Hospitals for Mental Disease, 1923, Bureau of Census, Washington, D. C.

prevent the birth of the mentally useless; physical welfare, including fresh air, sunshine, and such other factors as make for bodily health; adequate economic conditions which would eliminate under-nourishment and overwork; the social situation involving, for example, elimination of avoidable ostracism and supplying instead wholesome personal associations; and finally what we might call educational methods -- the inculcation of sound habits, ideas and attitudes in general. These educational means are of great hygienic importance, especially for the more intelligent minds, and are accordingly of great interest."[1]

Since we are interested in drawing what analogies and what point of mutual identity we can between an adequate program of religious education and a program of education for mental health, we shall limit ourselves to a discussion of the educational aspects of this field. It will be interesting to note, in passing that to compare the statement of the field and objectives of mental hygiene as a movement with the first chapter of this paper that in a large measure the conditions, sociological and psychological, that become the objective for the one, are the objective of the other.

EDUCATIONAL OBJECTIVES OF MENTAL HYGIENE:

In order to develop a clear and adequate picture of the swing of educational ideals for the preventative educational program of mental health, we shall select from the wide field of writers who are working in the field three of the most significant names. A thorough-going discussion

---

1 W. S. Taylor, Readings in Abnormal Psychology and Mental Hygiene, p. 743.

prevent the birth of the mentally weakness; physical welfare, including fresh air, sunshine, and much other factors as make for bodily health; adequate economic conditions which would eliminate under-nourishment and overwork; the social situation involving, for example, elimination of avoidable antagonism and supplying instead wholesome personal associations; and finally what we might call educational methods -- the inculcation of sound habits, ideas and attitudes in general. These educational means are of great hygienic importance, especially for the more intelligent minds, and are accordingly of great interest."[1]

Since we are interested in drawing what analogies and what point of mutual identity we can between an adequate program of religious education and a program of education for mental health, we shall limit ourselves to a discussion of the educational aspects of this field. It will be interesting to note, in passing that to compare the statement of the field and objectives of mental hygiene as a movement with the first chapter of this paper that in a large measure the conditions, sociological and psychological, that become the objective for the one, are the objective of the other.

EDUCATIONAL OBJECTIVES OF MENTAL HYGIENE:

In order to develop a clear and adequate picture of the swing of educational ideals for the preventative educational program of mental health, we shall select from the wide field of writers who are working in the field three of the most significant names. A thorough-going discussion

---

1 W. S. Taylor, Readings in Abnormal Psychology and Mental Hygiene, p. 748.

is necessarily limited because of space. A whole thesis could easily be written on this one aspect of the subject. These three specialists will be Burnham, Morgan, and Taylor.

Any adequate understanding of the mental processes of mature adults necessitates in the first place, an understanding of the child. It is a true saying that the child is the father of the man. If we can understand the nature and the behavior of children, we would get the best clues to the psychological difficulties that confront maturity. It is safe to say that one of the most frequent sources of difficulty in the lives of mature persons is what might be called emotional immaturity. A person lives in the golden memory of the past, for the mind tends to forget those things which cause us pain; we resent the present because of the immediate consciousness of the pain and the disagreeable, and we fear the future because it is something that we cannot see. We shall have more to say on this insight when we discuss the relationship of Christian education to mental hygiene.

To pass to a second source of knowledge, we come to the whole field of abnormality. What we know about the ideal for mental health, limited as it is, has been derived from the field of study involving the abnormal. So investigators, begin with two fields for research, the child and the abnormal. Educational ideals for mental health if they are to prevent the abnormal condition are to begin in very early childhood. This is the opinion of all investigators and educators.

W. S. TAYLOR AND AN ADEQUATE PROGRAM OF MENTAL HYGIENE:

Dr. Taylor, in a searching article on the educational program of mental hygiene, resolves the educational means of such a program to four

is necessarily limited because of space. A whole thesis could easily be written on this one aspect of the subject. These three specialists will be Burnham, Morgan, and Taylor.

Any adequate understanding of the mental processes of mature adults necessitates in the first place, an understanding of the child. It is a true saying that the child is the father of the man. If we can understand the nature and the behavior of children, we would get the best clues to the psychological difficulties that confront maturity. It is safe to say that one of the most frequent sources of difficulty in the lives of mature persons is what might be called emotional immaturity. A person lives in the golden memory of the past, for the mind tends to forget those things which cause us pain; we reason the present because of the immediate consciousness of the pain and the disagreeable, and we fear the future because it is something that we cannot see. We shall have more to say on this insight when we discuss the relationship of Christian education to mental hygiene.

To pass to a second source of knowledge, we come to the whole field of abnormality. What we know about the ideal for mental health, limited as it is, has been derived from the field of study involving the abnormal. So investigators, begin with two fields for research, the child and the abnormal. Educational ideals for mental health if they are to prevent the abnormal condition are to begin in very early childhood. This is the opinion of all investigators and educators.

W. S. TAYLOR AND AN ADEQUATE PROGRAM OF MENTAL HYGIENE:

Dr. Taylor, in a searching article on the educational program of mental hygiene, resolves the educational means of such a program to four

principal areas of endeavor: first, sound education of habits and attitudes; second, sound development relative to sex and marriage; third, a sound attitude toward morals; and finally, sound thinking.[1] It is obvious that the details of the methods of achieving the foregoing goals of education are beyond the scope of the present discussion, but each can be developed at least to a limited extent to characterize the point of view of this investigator.

First: Elementary habits and attitudes begin very early in life. Among the first of these are attitudes toward food. The child should be encouraged to have a good appetite and to like wholesome foods for in this process he will be encouraged to find good things in life which is a healthy attitude. A child should be guided in a correct attitude toward sleep, nightmares and dreams. Attitudes toward play should be so controlled that the child does not run the risk of having such a fear of idleness that he is unable to enjoy play for itself. He may become obsessed with the idea of working toward perfection and thereby become imperfectly adapted to life, unable to profit either from the benefits of pure recreation or the pleasure of it.

The child should learn to cope with material obstacles. He should not be made to fear or be frightened of things. Normal fears that will prevent a child from running risks are of course not included here, but rather the long lists of funks that are often the bann of childhood life and cause such abnormal attitudes in later life. Likewise, children should

---

1 W.ST:R.MH, p. 745ff. Taylor, W. S., Readings in Abnormal Psychology and Mental Hygiene.

principal areas of endeavor: first, sound education of habits and attitudes; second, sound development relative to sex and marriage; third, a sound attitude toward morals; and finally, sound thinking. It is obvious that the details of the methods of achieving the foregoing goals of education are beyond the scope of the present discussion, but each can be developed at least to a limited extent to characterize the point of view of this investigator.

First: Elementary habits and attitudes begin very early in life. Among the first of these are attitudes toward food. The child should be encouraged to have a good appetite and to like wholesome foods for in this process he will be encouraged to find good things in life which is a healthy attitude. A child should be guided in a correct attitude toward sleep, nightmares and dreams. Attitudes toward play should be so controlled that the child does not run the risk of having such a fear or illness that he is unable to enjoy play for itself. He may become obsessed with the idea of working toward perfection and thereby become imperfectly adapted to life, unable to profit either from the benefits of pure recreation or the pleasure of it.

The child should learn to cope with material obstacles. He should not be made to fear or be frightened of things. Normal fears that will prevent a child from running risks are of course not included here, but rather the long lists of fears that are often the bane of childhood life and cause such abnormal attitudes in later life. Likewise, children should

---

1 W.ST:E.AM, p. 74ff. Taylor, W. S., Readings in Abnormal Psychology and Mental Hygiene.

be taught to avoid violent likes and dislikes, unreasonable aversions. They should be taught to accept themselves as they are physically and mentally. The development of wholesome attitudes in a large measure depends upon his associates and their reactions to things in and out of the environment.

Second: Taylor believes that the right of the child is to have the opportunity to develop a sound attitude toward sex and marriage. This includes of course an adequate and wholesome attitude toward the opposite sex. Sometimes boys and girls are taught unwittingly that the opposite sex do not amount to much and thereby develop untoward attitudes which are definitely harmful. Sex should not be regarded as something fearsome or disgusting and at the same time it should not be romanticized to the extent that it is regarded to be the only thing in the world that matters. As Dr. Abraham Meyerson has well said: "Romanticism which extols sex as the prime and only thing of life, prudery which closes its eyes to it and makes sour faces, need special places in Dante's Inferno."[1] The growing person should be taught that sex is not unworthy in itself; it is purely a matter of setting. It is a well known fact in psychiatrical circles that the single largest source of mental conflict which results in maladjustment lies in the area of sexual misunderstanding and abuse.[2] As a matter of fact, Freud has based his whole theory of psychic disturbance upon what has been called the libido, the basic urge to self-expression, sexuality.[3]

---

1 The Nervous Housewife, p. 142.

2 Taylor points out that sex histories of patients almost universally reveal some disturbance of normal adjustments.

3 The writer recently made a study of twenty boys between the ages of 15 and 20. Of this group, all admitted current masturbatory activity with accompanying feelings of guilt. Six admitted promiscuous relationships with girls. Fifteen regarded sexual expression in any form

be taught to avoid violent likes and dislikes, unreasonable aversions. They should be taught to accept themselves as they are physically and mentally. The development of wholesome attitudes in a large measure depends upon his associates and their reactions to things in and out of the environment.

Second: Taylor believes that the right of the child is to have the opportunity to develop a sound attitude toward sex and marriage. This includes of course an adequate and wholesome attitude toward the opposite sex. Sometimes boys and girls are taught unwittingly that the opposite sex do not amount to much and thereby develop untoward attitudes which are definitely harmful. Sex should not be regarded as something fearsome or disgusting and at the same time it should not be romanticized to the extent that it is regarded to be the only thing in the world that matters. As Dr. Abraham Meyerson has well said: "Romanticism which extols sex as the prime and only thing of life, prudery which closes its eyes to it and makes scar faces, need special places in Dante's Inferno."[1] The growing person should be taught that sex is not unworthy in itself; it is purely a matter of setting. It is a well known fact in psychiatrical circles that the single largest source of mental conflict which results in maladjustment lies in the area of sexual misunderstanding and abuse.[2] As a matter of fact, Freud has based his whole theory of psychic disturbance upon what has been called the libido, the basic urge to self-expression, sexuality.[3]

---

1 The Morrows Bonanzville, p. 142.
2 Taylor points out that sex histories of patients almost universally reveal some disturbance of normal adjustments.
3 The writer recently made a study of twenty boys between the ages of 15 and 20. Of this group, all admitted current masturbatory activity with accompanying feelings of guilt. Six admitted promiscuous relationships with girls. Fifteen regarded sexual expression in any form

Third: While it may seem a far cry from mental health to sound morals, the two can hardly be separated. But certainly, in a social world where the individual is compelled to live this aspect of life cannot be discounted. It is all important to mental well-being. At this point mental hygiene and Christian education join cordial hands. The individual who regards morals as inevitably alien to his nature, must live much less richly than does the person who understands morals as racial achievements in living, and who is therefore interested in their continued growth and nurture in his own life. More shall be said of this important aspect of mental hygiene when we discuss its relation to Christian education.

Fourth: That sound thinking is essential to mental health can hardly be over emphasized. It is by real thinking that our most complex adjustments must be made, along with that quality of reasonable sweetness which needs development for every sphere of thought and action. If people fear to think, because they are wary of finding themselves in the "dilemma of thinking" differently from others, or from the way that they themselves have thought before, they are persons who do not have a most healthy and well ventilated mind. Dr. F. L. Wells suggests, "one may truly respect a boy of six, who, when asked by his grandmother whether he was not sorry that

---

as sinful. One said, "I expect God to strike me dead everytime I masturbate, but I cannot help myself." I feel that sexual misunderstanding, guilt feelings which arise as a result of failure in self-mastery is perhaps the most significant cause for the inhibition of religious experience in modern youth. Of course, this is open to question, but this important field of research, to my knowledge, has not been touched. Sex conflict may cause an individual to seek refuge or solution in religion in one case; it may also inhibit it, in another. Both circumstances are detrimental to a vital religious faith, a growing experience toward God-likeness.

Third: While it may seem a far cry from mental health to sound morals, the two can hardly be separated. But certainly, in a social world where the individual is compelled to live this aspect of life cannot be discounted. It is all important to mental well-being. At this point mental hygiene and Christian education join cordial hands. The individual who regards morals as inevitably alien to his nature, must live much less richly than does the person who understands morals as real achievements in living, and who is therefore interested in their continued growth and nurture in his own life. More shall be said of this important aspect of mental hygiene when we discuss its relation to Christian education.

Fourth: That sound thinking is essential to mental health can hardly be over emphasized. It is by real thinking that our most complex adjustments must be made, along with that quality of reasonable awareness which needs development for every sphere of thought and action. If people fear to think, because they are wary of finding themselves in the "dilemma of thinking" differently from others, or from the way that they themselves have thought before, they are persons who do not have a most healthy and well ventilated mind. Dr. F. L. Wells suggests, "one may truly respect a boy of six, who, when asked by his grandmother whether he was not sorry that

---

an aunt. One said, "I expect God to strike me dead everytime I masturbate, but I cannot help myself." I feel that sexual misunderstanding, guilt feelings which arise as a result of failure in self mastery is perhaps the most significant cause for the inhibition of religious experience in modern youth. Of course, this is open to question, but this important field of research, to my knowledge, has not been touched. Sex conflict may cause an individual to seek refuge or solution in religion in one case; it may also inhibit it, in another. Both circumstances are detrimental to a vital religious faith, a growing experience toward God-likeness.

she had hurt her foot, replied that he had tried to be, but couldn't."[1] It is this kind of mental honesty in thinking which will help the growing person to detect insincerity in his own mental processes when he matures and to judge his own motives and to purify them by honest rational thought processes. Sincerity in thinking is essential to mental health.

Finally, concludes Dr. Taylor, "we may remark the value to the child of a wholesome environment; and an environment which provides desirable patterns for imitation, and which includes sufficient understanding of the child's interests, without an exclusively close emotional atmosphere. And always explanation on his part, and understanding on his part, and practise, naturally encourage the development of such habits and attitudes as conserve living."[2]

JOHN J. B. MORGAN AND AN ADEQUATE PROGRAM OF MENTAL HEALTH:

Says Dr. Morgan: "An adequate program of mental health must include and control every factor which has bearing upon the individual's adjustment."[3] Since there is no phase of life that could be considered that does not have some effect upon mental life, all of life, in its various aspects must be considered. There are three broad groups into which these aspects of life may be divided.

The first of these is physical health. Although physical health may not be the causative factor for mental maladjustment, it may be very largely contributive to difficulties. Inattention and subsequent failure in

---

1 Wells, Frederick Lyman, Mental Adjustments, p. 25.
2 W.S.T.:R.MH, p. 749.
3 Morgan, John, Psychology of Abnormal People, p. 396. Hereafter JBM:PAP

she had hurt her foot, replied that he had tried to be, but couldn't."[1] It is this kind of mental honesty in thinking which will help the growing person to detect insincerity in his own mental processes when he matures and to judge his own motives and to purify them by honest rational thought processes. Sincerity in thinking is essential to mental health.

Finally, concludes Dr. Taylor, "we may remark the value to the child of a wholesome environment; and an environment which provides desirable patterns for imitation, and which includes sufficient understanding of the child's interests, without an excessively close emotional atmosphere. And always explanation on his part, and understanding on his part, and practice, naturally encourage the development of such habits and attitudes as conserve living."[2]

JOHN L. R. MORGAN AND AN ADEQUATE PROGRAM OF MENTAL HEALTH:

Says Dr. Morgan: "An adequate program of mental health must include and control every factor which has bearing upon the individual's adjustment."[3] Since there is no phase of life that could be considered that does not have some effect upon mental life, all of life, in its various aspects must be considered. There are three broad groups into which these aspects of life may be divided.

The first of these is physical health. Although physical health may not be the causative factor for mental maladjustment, it may be very largely contributive to difficulties. Inattention and mishandling failure in

---

1 Wallin, Frederick Lyman, Mental Adjustments, p. 25.
2 W.S.T.:M.MH, p. 749.
3 Morgan, John, Psychology of Abnormal People, p. 396. Hereafter JMP:PAP

the school room, may be the result of undiscovered difficulty in hearing or seeing. If maladjustments remain after every possible source of physical difficulty has been explored and found to be without impairment, then the causative factors in mental difficulty will have to be searched out in other areas of the individual's life.

The second of these areas is the social life of the individual. One's philosophy of life, ideals, and conduct are largely determined by social influences. It is necessary to understand the complete background of social relationships that the individual has encountered in order to arrive at an opinion as to the causative factors that have influenced the development of his attitudes and reaction patterns. In like manner, in order to control the developing personality of the growing person, it is essential to undertake the control of the environmental influences which might be harmful to the person in the inculcation of the wrong kind of behavior patterns. While we hear a great deal about such environmental influences as companion, divorce, poverty, etc., as being of bad influence upon the growing person, it does not necessarily hold that bad social circumstances for one will have the same detrimental effects upon another. It depends entirely upon the way that the individual reacts to his social environment as to what kind of social health will be resultant in his personality. Every social situation must have its personalized evaluation.

The third of these major areas involves mental health itself, and it is with this that we are especially concerned. "Since mental life is the integration or the coordination of the total personality, a person who is mentally healthful is one who is balanced and integrated in all phases of his being."[1]

the school room, may be the result of undiscovered difficulty in hearing or seeing. If maladjustments remain after every possible source of physical difficulty has been explored and found to be without impairment, then the emotive factors in mental difficulty will have to be searched out in other areas of the individual's life.

The second of these areas is the social life of the individual. One's philosophy of life, ideals, and conduct are largely determined by social influences. It is necessary to understand the complete background of social relationships that the individual has encountered in order to arrive at an opinion as to the emotive factors that have influenced the development of his attitudes and reaction patterns. In like manner, in order to control the developing personality of the growing person, it is essential to undertake the control of the environmental influences which might be harmful to the person in the inculcation of the wrong kind of behavior patterns. While we hear a great deal about such environmental influences as compulsion, divorce, poverty, etc., as being of bad influence upon the growing person, it does not necessarily hold that bad social circumstances for one will have the same detrimental effects upon another. It depends entirely upon the way that the individual reacts to his social environment as to what kind of social health will be resultant in his personality. Every social situation must have its personalized evaluation.

The third of these major areas involves mental health itself, and it is with this that we are especially concerned. "Since mental life is the integration or the coordination of the total personality, a person who is mentally healthful is one who is balanced and integrated in all phases of his being."[1]

Such mental balance involves, as Dr. Morgan puts it, three things. In the first place, it involves and implies continual adjustment. Our mental life is not a static condition, but is in constant flux and in change. Each new circumstance that we meet brings with it some measure of new adjustment. Every experience that we meet should enable the individual to make a better adjustment to each succeeding adjustment. In the second place, balance implies varied adjustment because of the fact that every situation is different and implies that different reactions will be needed to meet the new dilemma. Various types of defence are used. Defence reactions to situations are to be considered as normal, but the balanced man is the one who uses different reactions with which to meet his situations. On the other hand, one of the marks of the unbalanced personality is that he is trying to use the same type of defence to meet all of his conflicting situations. There is probably no more signal truth to ground a foundation for living than to gain the idea that there is no one solution for all of life's difficulties and problems. Life contains a multiplicity of meanings. In the third place, balance implies an enthusiastic outlook for the individual. A well balanced person is one who looks upon life as a kind of game which he is out to play with all of the good sportsmanship and enthusiasm that he can muster. The balanced man is one who is pleased when he succeeds in life and is stimulated to further effort when he fails. In contradistinction to this wholesome attitude, the unbalanced man is one who regards life as a vicious circle of struggle and pain. He may feel that he is always on the loosing side of the struggle or may feel that eventually he may be the looser. The balanced

---

1 V.B.M:PAP, p. 598.

Such mental balance involves, as Dr. Morgan puts it, three things. In the first place, it involves and implies continual adjustment. Our mental life is not a static condition, but is in constant flux and in change. Each new circumstance that we meet brings with it some measure of new adjustment. Every experience that we meet should enable the individual to make a better adjustment to each succeeding adjustment. In the second place, balance implies varied adjustment because of the fact that every situation is different and implies that different reactions will be needed to meet the new dilemma. Various types of defence are used. Defence reactions to situations are to be considered as normal, but the balanced man is the one who uses different reactions with which to meet his situations. On the other hand, one of the marks of the unbalanced personality is that he is trying to use the same type of defence to meet all of his conflicting situations. There is probably no more signal truth to ground a foundation for living than to gain the idea that there is no one solution for all of life's difficulties and problems. Life contains a multiplicity of meanings. In the third place, balance implies an enthusiastic outlook for the individual. A well balanced person is one who looks upon life as a kind of game which he is out to play with all of the good sportsmanship and enthusiasm that he can muster. The balanced man is one who is pleased when he succeeds in life and is stimulated to further effort when he fails. In contradistinction to this wholesome attitude, the unbalanced man is one who regards life as a vicious circle of struggle and pain. He may feel that he is always on the losing side of the struggle or may feel that eventually he may be the looser. The balanced

---

1 V.B.M:PAP, p. 898.

person is one who makes the best of himself, and the circumstances that he is facing. Such balance is the object of an adequate program of mental health for every growing personality.

To this end, Dr. Morgan suggests a very definite list of specific hints for the teacher of growing youth by means of which mental health may be vouchsafed. I quote these in full in order that they might be more adequately compared with the suggestions for a similar aim that come to us from the objectives of Christian education, and also more immediately to compare them with the suggestions that are made by Dr. William Burnham. The suggestions of Morgan are as follows:

> 1. Before making any attempt to help another adjust his mental life and conflicts it is absolutely essential that one get a rational view of his own life. One who is bound up with a lot of conflicts and is compromising with them in some way ... cannot be of much value in aiding others, especially children.
>
> 2. A sound body is an essential prerequisite of the proper adjustment of mental life. There is no mental life without the functioning of the nervous system, and the health of this part of our bodies is to be jealously safeguarded if we are to be normally integrated. Teach the child the joy of the physical thrill that comes with energetic sports. Let his energy be expended in this manner rather than in introspective brooding over his troubles, his sins, and the horrors of the future. A child in robust physical health is likely to be optimistic. In this connection he should be taught something of physical hygiene, cleanliness, the avoidance of infections, and contagions of all sorts, for it is well known that some mental diseases are the result of infections. In health teaching, make health the appeal, not fear of illness.
>
> 3. Give the child a wholesome attitude toward biological functions. Teach him that the organs of reproduction have a noble purpose. They deserve the same respect and proper treatment as does any other organ -- the eyes, nose, and stomach, etc. The sex impulse is no more vulgar nor any more to be ashamed of than the hunger for food... He should control both with equal frankness and with the same purposes --- for his own good. With his attitude he can congratulate himself over his successes in this field rather than take a dispondent attitude should he not be

person is one who makes the best of himself, and the circumstances that he is facing. Such balance is the object of an adequate program of mental health for every growing personality.

To this end, Dr. Morgan suggests a very definite list of specific hints for the teacher of growing youth by means of which mental health may be vouchsafed. I quote these in full in order that they might be more adequately compared with the suggestions for a similar aim that come to us from the objectives of Christian education, and also more immediately to compare them with the suggestions that are made by Dr. William Burnham. The suggestions of Morgan are as follows:

1. Before making any attempt to help another adjust his mental life and conflicts it is absolutely essential that one get a rational view of his own life. One who is bound up with a lot of conflicts and is compromising with them in some way ... cannot be of much value in aiding others, especially children.

2. A sound body is an essential prerequisite of the proper adjustment of mental life. There is no mental life without the functioning of the nervous system, and the health of this part of our bodies is to be jealously safeguarded if we are to be normally integrated. Teach the child the joy of the physical thrill that comes with energetic sports. Let his energy be expended in this manner rather than in introspective brooding over his troubles, his aims, and the horrors of the future. A child in robust physical health is likely to be optimistic. In this connection he should be taught something of physical hygiene, cleanliness, the avoidance of infections, and contagions of all sorts, for it is well known that some mental diseases are the result of infections. In health teaching, make health the appeal, not fear of illness.

3. Give the child a wholesome attitude toward biological functions. Teach him that the organs of reproduction have a noble purpose. They deserve the same respect and proper treatment as does any other organ -- the eyes, nose, and stomach, etc. The sex impulse is no more vulgar nor any more to be ashamed of than the hunger for food... He should control both with equal firmness and with the same purposes --- for his own good. With his attitude he can congratulate himself over his successes in this field rather than take a dispondent attitude should he not be

quite as strong as he would like to be.

4. Teach the child the art of facing life as it is. While the child needs to have a vision of the future with some ambition to be different from what he now is, at the same time, 'he must keep his feet on the ground' and recognize that he has to travel step by step the distance between his present position and his ideal goal. He must understand that he will meet with much opposition and disappointment, and may never arrive at the place that he hopes to reach. He should be ambitious, but should never be permitted to distort his vision by vain hopes.

5. Teach the child the habit of success. This comes by attacking the hard problems and persisting at the task, once it is begun until success comes. By hard problems, we do not mean impossible ones that preclude chance of success. Choose problems that hold out promise of achievement with a reasonable amount of effort, and then have the child put forth a little more energy than is necessary so that success will be assured. This can be accomplished in the physical sphere as well as in the mental; in sports as well as in studies. The mental effect of any success is the same.

6. Teach the child to be honest with himself. Having learned the nature of the different compromises that he may make ... make sure that he is not depending on any of these to bolster up his ego. If he makes a mistake, have him frankly acknowledge it; if he is inferior, let him admit it, and try consciously to make good; if he has some unfortunate characteristic, do not let him delude himself about it. Teach him either to correct it, or to make the best of it.

7. Do not permit too much content with present achievements. Remember if there is a success at a certain point and this is too greatly emphasized the child will tend to stick to this success rather than attempt anything new. The value of success is to urge the child on to further conquests and not to permit him to rest on his laurels and admire himself for the rest of his life. If such success is emphasized too much the person will return to this achievement whenever in later life he meets with a rebuff. Teach him always to go forward and never backward.

8. Teach fair play when dealing with others. Get children to obtain the proper balance between self-gratification and fairness to others. Do not teach him to go to the extremes of selfishness nor to the altruistic extreme of sentimental over-self-sacrifice.

9. The discovery of a defect in a child is no excuse for the neglect of that child. The purpose of analysis is correction

quite as strong as he would like to be.

4. Teach the child the art of facing life as it is. While the child needs to have a vision of the future with some ambition to be different from what he now is, at the same time, 'he must keep his feet on the ground' and recognize that he has to travel step by step the distance between his present position and his ideal goal. He must understand that he will meet with much opposition and disappointment, and may never arrive at the place that he hopes to reach. He should be ambitious, but should never be permitted to distort his vision by vain hopes.

5. Teach the child the habit of success. This comes by attacking the hard problems and persisting at the task, once it is begun until success comes. By hard problems, we do not mean impossible ones that preclude chance of success. Choose problems that hold out promise of achievement with a reasonable amount of effort, and then have the child put forth a little more energy than is necessary so that success will be assured. This can be accomplished in the physical sphere as well as in the mental; in sports as well as in studies. The mental effect of any success is the same.

6. Teach the child to be honest with himself. Having learned the nature of the different compromises that he may make ... make sure that he is not depending on any of these to bolster up his ego. If he makes a mistake, have him frankly acknowledge it; if he is inferior, let him admit it, and try consciously to make good; if he has some unfortunate characteristic, do not let him delude himself about it. Teach him either to correct it, or to make the best of it.

7. Do not permit too much content with present achievements. Remember if there is a success at a certain point and this is too greatly emphasized the child will tend to stick to this successes rather than attempt anything new. The value of success is to urge the child on to further conquests and not to permit him to rest on his laurels and admire himself for the rest of his life. If much success is emphasized too much the person will return to this achievement whenever in later life he meets with a reduff. Teach him always to go forward and never backward.

8. Teach fair play when dealing with others. Get children to obtain the proper balance between self-gratification and fairness to others. Do not teach him to go to the extremes of selfishness nor to the altruistic extreme of sentimental over-self-sacrifice.

9. The discovery of a defect in a child is no excuse for the neglect of that child. The purpose of analysis is correction

even if this takes time and energy. Remember that many of the most conspicuous successes in later life were very peculiar children in the classroom. Pick out the peculiar individual and help him to make the most of himself. Do not neglect him because he is peculiar for, in so doing, you may be overlooking the genius in the group.

10. In dealing with the peculiar child, as well as with his relatives, by all means use all the tact and common sense possible. When parents do not cooperate, it is because you have not discovered how to handle the parents. There is always a way for the tactful person to handle the most delicate situation. (1)

A brief reflection upon the suggestions which are made here by Dr. Morgan reveals that the dominant note that characterizes his admonition to the teacher of youth is respect for human personality. It is not singular that nothing that is said here or that has herein been intimated is not to be found in the teachings and the personal example of Jesus. To be sure, there are verbal differences and the setting which this code for teachers of youth presupposes is one of modern psychological character, but in its essentials, Jesus' message is timeless.

WILLIAM BURNHAM'S ANALYSIS OF MENTAL HEALTH:

"In a time when the danger of mental disorder is more serious than ever before,"[2] says Dr. Burnham, "and the number needing the help of strong mental hygiene greater than ever before; when the hearts of men and women are bearing heavy burdens, and the young should be trained for increasingly severe tasks; in a time of numerous fads and cults, when men cry, 'lo here, and lo there is the Kingdom of health,' mental hygiene brings its quiet gospel based upon scientific fact and offers the aid of our vastly

---

1 Morgan, John, The Psychology of the Unadjusted School Child, p. 290ff.
2 Burnham, Wm., The Normal Mind, p. 22

even if this takes time and energy. Remember that many of the most conspicuous successes in later life were very peculiar children in the classroom. Pick out the peculiar individual and help him to make the most of himself. Do not neglect him because he is peculiar for, in so doing, you may be overlooking the genius in the group.

10. In dealing with the peculiar child, as well as with his relatives, by all means use all the tact and common sense possible. When parents do not cooperate, it is because you have not discovered how to handle the parents. There is always a way for the tactful person to handle the most delicate situation. (1)

A brief reflection upon the suggestions which are made here by Dr. Morgan reveals that the dominant note that characterizes his admonition to the teacher of youth is respect for human personality. It is not singular that nothing that is said here or that has herein been intimated is not to be found in the teachings and the personal example of Jesus. To be sure, there are verbal differences and the setting which this code for teachers of youth presupposes is one of modern psychological character, but in its essentials, Jesus' message is timeless.

WILLIAM BURNHAM'S ANALYSIS OF MENTAL HEALTH:

"In a time when the danger of mental disorder is more serious than ever before," says Dr. Burnham,[2] "and the number needing the help of strong mental hygiene greater than ever before; when the hearts of men and women are bearing heavy burdens, and the young should be trained for increasingly severe tasks; in a time of numerous fads and cults, when men cry, 'Lo here, and lo there is the Kingdom of health,' mental hygiene brings its quiet sanest based upon scientific fact and offers the aid of our vastly

---

1 Morgan, John, The Psychology of the Undisciplined School Child, p. 290ff.
2 Burnham, Wm., The Normal Mind, p. 22

increased knowledge to those in need of sympathy and aid, a gospel as significant in times of peace as in crisis, as important for children as for adults, as helpful for normal children as for the affective."

Burnham has made the most incisive analysis of the conditions under which the nurture of the "normal mind" is possible. He begins with the description of the processes by means of which the human mind and its complicated structure and function came into being. As the brain of man developed, along with this came the development of single associative processes which gradually made learning possible. With the development of the nervous system and this increasing power of association, the development of integration at higher levels became possible. Purposeful tasks may be performed by the coordination of these adjustment processes, but mentally and physically, and by doing such tasks, mental attitudes are developed, and for this reason, our attitudes become determining tendencies.

Inhibition is as important as stimulation in coordinated activity because of the fact that stimuli, both external and internal, are often in conflict. Stimuli and inhibition are always found together in biological activity, and the same is true of mental activity. Our behavior is the result of our impulsions and our inhibitions. When either one or the other of these activities predominates in a single individual we have an unbalanced personality. Integration of the personality that makes the right adjustment possible is the essential characteristic of the normal mind. The integrated organism, from the child to the adult, is the total reaction of a whole self that is more than the summation of its separate elements.

Burnham further holds that the ordinary view of childhood is in error; that while the child is different physically and mentally from the

increased knowledge to these in need of sympathy and aid, a zeal as significant in times of peace as in crisis, as important for children as for adults, as helpful for normal children as for the affective."

Burnham has made the most inclusive analysis of the conditions under which the nurture of the "normal mind" is possible. He begins with the description of the processes by means of which the human mind and its complicated structure and function come into being. As the brain of man developed, along with this came the development of simple associative processes which gradually made learning possible. With the development of the nervous system and this increasing power of association, the development of integration at higher levels became possible. Purposeful tasks may be performed by the coordination of these adjustment processes, but mentally and physically, and by doing such tasks, mental attitudes are developed, and for this reason, our attitudes become determining tendencies.

Inhibition is as important as stimulation in coordinated activity because of the fact that stimuli, both external and internal, are often in conflict. Stimuli and inhibition are always found together in biological activity, and the same is true of mental activity. Our behavior is the result of our impulsions and our inhibitions. When either one or the other of these activities predominates in a single individual we have an unbalanced personality. <u>Integration of the personality that makes the right adjustment possible is the essential characteristic of the normal mind.</u> The integrated organism, from the child to the adult, is the total reaction of a whole self that is more than the summation of its separate elements.

Burnham further holds that the ordinary view of childhood is in error; that while the child is different physically and mentally from the

adult, while both mind and body are immature and underdeveloped, the child's personality is better integrated, especially after the age of two, than that of the adult. Integration occurs at various levels and is not at all incompatible with a low state of mental and physical development. In the process that takes place, old habits are replaced by new ones which are of a higher order. The process begins anew as new levels of development are achieved.

Koffka maintains that experimental evidence shows that psycho-genesis begins with wholes and with integration.[1] Contrary to this view, however, traditional child psychology has held that the mental process begins with a chaotic condition of its elements, a "blooming, buzzing confusion" as James called it. Generally, education still holds to the view that the child is bad and that its task is to redeem it.

Burnham's whole philosophy of education is built up around the thesis that the child is an integrated personality at the various levels of his mental development and that the task of education and of mental hygiene is to preserve his integrity from level to level. This will involve a new freedom for the child in the performing of his own tasks. Believing as he does that integration already exists in childhood, Burnham concludes that the task of mental hygiene is to preserve and secure the integrative process from childhood, through adolescence, to adulthood. It is interesting to compare at this point the words of Jesus: "Except ye ... become as a little child, ye shall not enter the kingdom of heaven."[2]

This theory of mental hygiene argues negatively for the removal

---

1 Koffka, Kurt, Die Grundlagen Psycheschen Entwicklung, p. 278.
2 Matt. 18:3.

adult, while both mind and body are immature and underdeveloped, the child's personality is better integrated, especially after the age of two, than that of the adult. Integration occurs at various levels and is not at all incompatible with a low state of mental and physical development. In the process that takes place, old habits are replaced by new ones which are of a higher order. The process begins anew at new levels of development are achieved.

Koffka maintains that experimental evidence shows that psycho-genesis begins with wholes and with integration.[1] Contrary to this view, however, traditional child psychology has held that the mental process begins with a chaotic condition of its elements, a "blooming, buzzing confusion" as James called it. Generally, education still holds to the view that the child is bad and that its task is to redeem it.

Burnham's whole philosophy of education is built up around the thesis that the child is an integrated personality at the various levels of his mental development and that the task of education and of mental hygiene is to preserve his integrity from level to level. This will involve a new freedom for the child in the performing of his own tasks. Believing as he does that integration already exists in childhood, Burnham concludes that the task of mental hygiene is to preserve and secure the integrative process from childhood, through adolescence, to adulthood. It is interesting to compare at this point the words of Jesus: "Except ye ... become as a little child, ye shall not enter the kingdom of heaven."[2]

This theory of mental hygiene argues negatively for the removal

---

1 Koffka, Kurt, The Growth of the Mind (London), p. 276.
2 Matt. 18:3.

of repressions and inhibitions and infantile attitudes that survive from childhood; positively for the preservation of integrated habits of attention, and attitudes of work and play. "An adult, who can work with a child's whole-hearted attention, who in hours of recreation can drop back into the child's attitude of play, who can find his wages in his work without distracting thoughts of pay, or scholastic reward or tokens of honor, or without even the need of defending his own personality, has an asset for mental health, no negative precautions can equal."[1] Much of mental ill health is the result of retaining childish attitudes that are disintegrating and pathological.

The most disintegrating influence to both the child and the adult is uncontrolled emotion. Among the chief causes of disintegration today are: failure to be understood, failure in one's work, disparagement of personality, exposure of one's real faults, slights of the ego, injustice and reflections on one's honor. If emotional complexes develop with these, disorders are almost inevitable, especially if they are permitted to develop too far. Mental training helps to control the feelings even though it is well known that our emotions are endocrinological in origin. Growing persons can be taught to view and examine their emotions with somewhat of the objective attitude of searching for the facts that arouse them and they can be trained to see that finally, their own feelings have nothing to do with reality. "To learn to face reality, to acquire habits of attention and orderly association, to develop wholesome interests, to cooperate in a normal social group; in a word, integration of the individual character and inte-

---

1 W.B:NM, p. 182.

of repressions and inhibitions and infantile attitudes that survive from childhood; positively for the preservation of interested habits of attention and attitudes of work and play. "An adult, who can work with a child's whole-hearted attention, who in hours of recreation can drop back into the child's attitude of play, who can find his wages in his work without distracting thoughts of pay, or scholastic reward or tokens of honor, or without even the need of defending his own personality, has an asset for mental health, no negative precautions can equal."[1] Much of mental ill health is the result of retaining childish attitudes that are disintegrating and pathological.

The most disintegrating influence to both the child and the adult is uncontrolled emotion. Among the other causes of disintegration today are: failure to be understood, failure in one's work, disparagement of personality, exposure of one's real faults, slights of the ego, injustice and reflections on one's honor. If emotional complexes develop with these, disorders are almost inevitable, especially if they are permitted to develop too far. Mental training helps to control the feelings even though it is well known that our emotions are endocrinological in origin. Growing persons can be taught to view and examine their emotions with somewhat of the objective attitude of searching for the facts that arouse them and they can be trained to see that finally, their own feelings have nothing to do with reality. "To learn to face reality, to acquire habits of attention and orderly association, to develop wholesome interests, to cooperate in a normal social group; in a word, integration of the individual character and inte-

---

1 M.E:MM, p. 182.

gration of the social group are more valuable than the acquisition of all knowledge and the mastery of all conventional accomplishments."[1]

The principles of mental hygiene and the conditions of mental health as suggested above have been formulated in terms of a code by Riggs which should be compared with the suggestions made for teachers of children by Dr. Morgan:

> Neither run away from emotions nor yet fight them.... It is like guiding spirited horses -- you guide, they obey, not their own impulses, but your will.
>
> Be efficient in what you do.... In short, do not drive your tacks with a sledge hammer. There is a better, less fatiguing way. Find out how easily you can do things well, and take pride in such skill.
>
> Do one thing at a time.
>
> Make clean-cut practical decisions.... Finally, decisions must be valued, not as irrevocable oaths or unretraceable contracts, but as mere decisions, subject to change in the face of new facts or additional knowledge.
>
> Do not accept hurry as a necessary part of modern life.... Quality of work, not quantity, spells success, and quality is destroyed by hurry.
>
> The worst enemy of efficiency, as well as the best ally of nervousness, is worry. Worry is a complete circle of inefficient thought whirling about a pivot of fear. To avoid it, consider whether the problem in hand is actually your business. If it is <u>not</u>, turn to something that is. If it is your business, decide whether it is your business <u>now</u>.
>
> Keep work, play, rest, and exercise in their proper relative proportions; not only in the space of decades, but year by year, month by month, week by week, and day by day.... Such a life absorbs emergencies without a strain.
>
> Shun the New England Conscience.
>
> Energy is often wasted by a peculiar process which many people

---

1 W.B:NM, p. 684.

gration of the social group are more valuable than the acquisition of all knowledge and the mastery of all conventional accomplishments."[1]

The principles of mental hygiene and the conditions of mental health as suggested above have been formulated in terms of a code by Hygo which should be compared with the suggestions made for teachers of children by Dr. Morgan:

> Neither run away from emotions nor yet fight them.... It is like guiding spirited horses -- you guide, they obey, not their own impulses, but your will.
>
> Be efficient in what you do.... In short, do not drive your tasks with a sledge hammer. There is a better, less fatiguing way. Find out how easily you can do things well, and take pride in such skill.
>
> Do one thing at a time.
>
> Make clean-cut practical decisions.... Finally, decisions must be valued, not as irrevocable paths or unalterable contracts, but as mere decisions, subject to change in the face of new facts or additional knowledge.
>
> Do not accept hurry as a necessary part of modern life.... Quality of work, not quantity, spells success, and quality is destroyed by hurry.
>
> The worst enemy of efficiency, as well as the best ally of nervousness, is worry. Worry is a complete circle of inefficient thought whirling about a pivot of fear. To avoid it, consider whether the problem in hand is actually your business. If it is <u>not</u>, turn to something that is. If it is your business, decide whether it is your business <u>now</u>.
>
> Keep work, play, rest, and exercise in their proper relative proportions; not only in the space of decades, but year by year, month by month, week by week, and day by day.... Such a life acrobs emergencies without a strain.
>
> Shun the New England Conscience.
>
> Energy is often wasted by a peculiar process which many people

---

1 V.H:MM, p. 684.

> seem to think necessary before they can do anything, especially anything that promises to be difficult.... When a decision has been reached, when something has to be done, waste no time in mobilizing extra energy, just do it.
>
> Lastly, to avoid breaks in character, breaks between your ideals and your everyday actions, recognize that your problem is fundamentally the same as everyone else's, no matter what your particular job may be.... Do not criticize your part in the play, study it, sick or well, rich or poor, with faith, with courage and with proper grace. (1)

FINAL APPRAISAL OF MENTAL HYGIENE:

Having viewed the objectives and the specific suggestions of three leading investigators in the field of mental health, we come to the conclusion that there are three main objectives to which attention has been directed. First of all, the aim and ideal objective for the personality of every individual is that of the integration of the personality so that the growing person may come to the fullest possible realization of all of his powers. Second, this integrative process implies that the growing persons shall be freed from the entanglements of conflicts; not that conflict shall not be experienced, but rather that each one shall meet with adequate solution in such a manner as will best serve the personality as a whole. Finally, it would seem that the ideal for the growing personality is the experience of completeness, a completeness of integration which is the vital urge of every individual soul which is not organically handicapped. Mental health is the balanced state of mind which exists when all the problems which one faces in life are met with a sense of fitness to solve them. Fitness simply means that such persons as have achieved it, are at one with the highest rules for

---

1 Riggs, Austin F., Just Nerves, p. 87.

> seem to think necessary before they can do anything, especially anything that promises to be difficult.... When a decision has been reached, when something has to be done, waste no time in mobilizing extra energy, just do it.
>
> Lastly, to avoid breaks in character, trenches between your ideals and your everyday actions, recognize that your problem is fundamentally the same as everyone else's, no matter what your particular job may be.... Do not criticize your part in the play, study it, sick or well, rich or poor, with faith, with courage and with proper grace. (1)

FINAL APPRAISAL OF MENTAL HYGIENE:

Having viewed the objectives and the specific suggestions of three leading investigators in the field of mental health, we come to the conclusion that there are three main objectives to which attention has been directed. First of all, the aim and ideal objective for the personality of every individual is that of the integration of the personality so that the growing person may come to the fullest possible realization of all of his powers. Second, this integrative process implies that the growing persons shall be freed from the entanglements of conflicts; not that conflict shall not be experienced, but rather that each one shall meet with adequate solution in such a manner as will best serve the personality as a whole. Finally, it would seem that the ideal for the growing personality is the experience of completeness, a complete sense of integration which is the vital urge of every individual soul which is not organically handicapped. Mental health is the balanced state of mind which exists when all the problems which one faces in life are met with a sense of fitness to solve them. Fitness simply means that such persons as have achieved it, are at one with the highest rules for

---

1 Hagge, Austin P., Just Nerves, p. 87.

character and conduct that social idealism can supply. There is a recognized mode of behavior, reaction which is at all times consistent with the needs of the whole personality. A healthy-minded person lives life a day at a time, valiantly, and to the full, for the sake of the whole of life, and his own experience of completeness. This can only be achieved, it seems, when one recognizes that he is but one in a society of selves, all dependent upon each other, and all supremely dependent for this self-realization, integration, upon a Father-like God. -- When each day of living has for a person, Cosmic significance, the objectification of life results, which is another way of expressing the ideal mental state, -- health!

character and conduct that social ideals can supply. There is a recognized mode of behavior, reaction which is at all times consistent with the needs of the whole personality. A healthy-minded person lives life a day at a time, valiantly, and to the full, for the sake of the whole of life, and his own experience of completeness. This can only be achieved, it seems, when one recognizes that he is but one in a society of selves, all dependent upon each other, and all supremely dependent for this self-realization, integration, upon a Father-like God. -- When each day of living has for a person, double significance, the objectification of life results, which is another way of expressing the ideal mental state, -- health!

Chapter III

CHRISTIAN EDUCATION AND MENTAL HEALTH

We have tried to set forth the objectives which have grown up from the organized movement for mental health and to show specific attitudes that are regarded as essential ones for the maintenance of a state of mental balance. Since mental hygiene grows out of the sciences of psychology and psychiatry, it is obvious that whatever moral and ethical precepts may be contained in their objectives for human character are derived from outside of the province of their particular fields. The highest ethical and moral standards are those essentials of conduct and behavior that find their motivation in the fundamental teachings of the Christian faith. Whatever may be said to the contrary, moral and ethical law, through which character and social conduct have reached their highest expression, have originated in voices that have been religiously inspired. It has been before intimated that while such systems of ethics as that of the ancient stoics reached a high and noble plane, the system really failed in actual practice because it lacked that dynamic which religion gives to its ideals; which drives them into effect in terms of living personalities consecrated to live by them. It is the writer's contention that mere rules for mental health which are no more than ethical, moral, or personal conduct slogans without the dynamic of a religious outlook on life, can do little to preserve that state which is healthy-mindedness. As a matter of fact, the sense of self-sufficiency which irreligion fosters and encourages in the individual is dangerous to the psychic health of persons, because, when harsh conflicts with the environment or with the inner self are met (and there are bound to

Chapter III

CHRISTIAN EDUCATION AND MENTAL HEALTH

We have tried to set forth the objectives which have grown up from the organized movement for mental health and to show specific attitudes that are regarded as essential ones for the maintenance of a state of mental balance. Since mental hygiene grows out of the sciences of psychology and psychiatry, it is obvious that whatever moral and ethical precepts may be contained in their objectives for human character are derived from outside of the province of their particular fields. The highest ethical and moral standards are those essentials of conduct and behavior that find their motivation in the fundamental teachings of the Christian faith. Whatever may be said to the contrary, moral and ethical law, through which character and social conduct have reached their highest expression, have originated in voices that have been religiously inspired. It has been before intimated that while such systems of ethics as that of the ancient sciences reached a high and noble plane, the system really failed in actual practice because it lacked that dynamic which religion gives to its ideals; which drives them into effect in terms of living personalities consecrated to live by them. It is the writer's contention that mere rules for mental health which are no more than ethical, moral, or personal conduct slogans without the dynamic of a religious outlook on life, can do little to preserve that state which is healthy-mindedness. As a matter of fact, the cause of inefficiency which irreligion fosters and encourages in the individual is dangerous to the psychic health of persons, because, when hard conflicts with the environment or with the inner self are met (and there are bound to

be such conflicts), and a defeated person results, life soon ceases to have any meaning. Let me refer again to the statement quoted from Dr. Jung at the beginning of this paper[1] in which he reported that many of his patients came to him, not for the treatment of neurosis, but because they could find no meaning in life, and were torturing themselves trying to find the answers to life's complexities.... Christianity holds the answers to all of life's fundamental problems and it is the task of Christian Education to inculcate habits of thought, attitudes, and ideals that make it possible for a person to meet life bravely, with purpose and initiative. Mental health should normally be the possession of every man who is in all respects a true Christian, with all that that means now, and with all that growing insight demands. Mere intellectual assent to the tenets of Christianity will not make for healthy minds. Precepts must be translated into action. Christianity is a life, an individual mission, a freedom from the conflicts and compromises that are the snares which trap the integrating personality.... At the same time, it is the losing of an inadequate life in order to realize an adequate life. Perfect freedom of the self is realized only in uncompromising allegiance to everything that the highest moral and ethical ideal in all one's relationships represents. "He who would lose his life for my sake shall find it," said Jesus! To this end, we shall examine the specific objectives of Christian education to the end that where they have significance and relation to mental hygiene objectives, they shall be called forth.

---

1 See page ii.

be much conflicts), and a defeated person results, life soon ceases to have any meaning. Let me refer again to the statement quoted from Dr. Jung at the beginning of this paper[1] in which he reported that many of his patients came to him, not for the treatment of neurosis, but because they could find no meaning in life, and were torturing themselves trying to find the answers to life's complexities.... Christianity holds the answers to all of life's fundamental problems and it is the task of Christian education to inculcate habits of thought, attitudes, and ideals that make it possible for a person to meet life bravely, with purpose and initiative. Mental health should normally be the possession of every man who is in all respects a true Christian, with all that that means now, and with all that growing insight demands. Mere intellectual assent to the tenets of Christianity will not make for healthy minds. Precepts must be translated into action. Christianity is a life, an individual mission, a freedom from the conflicts and compromises that are the snares which trap the integrating personality.... At the same time, it is the losing of an inadequate life in order to realize an adequate life. Perfect freedom of the self is realized only in uncompromising allegiance to everything that the highest moral and ethical ideal in all one's relationships represents. "He who would lose his life for my sake shall find it," said Jesus! To this end, we shall examine the specific objectives of Christian education to the end that where they have significance and relation to mental hygiene objectives, they shall be called forth.

---

1 See page ii.

DEFINITION OF CHRISTIAN EDUCATION:

In our first chapter we undertook to redefine Christianity in terms of its educational objectives and to discover the setting out of which it grew. We tried to suggest the implication of this process for education, psychology and sociology. We shall now turn our attention to the task of redefining Christian education in terms of its more specific objectives; in terms of its aim for a society of growing persons.

Christianity is a great religious ideal. It is an attitude toward life and toward God that was initiated by Jesus of Nazareth and for its purest essence, it must be viewed from the vantage point of the founder's teachings and his life. The simplest way to put it, is merely to say, that Christian education is teaching people to follow Jesus. There are, however, various definitions which should be suggested here, because they bring to mind various aspects of this seemingly simple ideal. A more technical definition, and yet one that preserves the measure of simplicity that is suggested in the first one, is that of Dr. Walter Scott Athearn: "Christian education is the introduction of control into experience in terms of a great religious ideal."[1] The word, control, in the definition, suggests in the first place, that this is after all a matter of volition. Experience suggests that it is a moving thing, never static, a pull as well as a push toward a goal ahead, the ideal status for the individual self to attain.

Dr. Crawford has put it more tersely when he said: "Christian education is the happy realization of Tennyson's profound Prayer:

---

1 The Minister and the Teacher, p. 16.

DEFINITION OF CHRISTIAN EDUCATION:

In our first chapter we undertook to redefine Christianity in terms of its educational objectives and to discover the setting out of which it grew. We tried to suggest the implication of this process for education, psychology and sociology. We shall now turn our attention to the task of redefining Christian education in terms of its more specific objectives; in terms of its aim for a society of growing persons.

Christianity is a great religious ideal. It is an attitude toward life and toward God that was initiated by Jesus of Nazareth and for its purest essence, it must be viewed from the vantage point of the founder's teachings and his life. The simplest way to put it, is merely to say, that Christian education is teaching people to follow Jesus. There are, however, various definitions which should be suggested here, because they bring to mind various aspects of this seemingly simple ideal. A more technical definition, and yet one that preserves the measure of simplicity that is suggested in the first one, is that of Dr. Walter Scott Athearn: "Christian education is the introduction or control into experience in terms of a great religious ideal."[1] The word, control, in the definition, suggests in the first place, that this is after all a matter of volition. Experience suggests that it is a moving thing, never static, a pull as well as a push toward a goal ahead, the ideal status for the individual self to attain.

Dr. Crawford has put it more tersely when he said: "Christian education is the happy realization of Tennyson's profound prayer:

---

1 The Minister and the Teacher, p. 16.

'Let knowledge grow from morn to morn
But more of reverence in us dwell
That mind and soul, according well,
May make one music as before,
But vaster.'" (1)

Or, to reduce to prose the profounder thought therein contained, Christian education is the cooperation between Christianity and education in the establishment of and preservation of civilization, a civilization that grows out of the social as well as the personal ideals of Jesus of Nazareth.

A more individualistic definition, but one whose chief objective is commendably social value holds that Christian education is "the initiation and continuation of the teaching process, which will help the individual in his own continuous reconstruction and readjustment in the Christian way of living fruitfully in this world."[2] We cannot help harking back to the suggestion of Burnham that the obligation of educational procedure to the child is that of securing for him the right to normally integrated adjustment to both external and internal reality. This definition of Christian education recognizes the principles described by Burnham as being normative and essential to mental health.

During a recent session of the National Episcopal Convention the following statement was adopted to express the attitude of a great church toward it's educational ministry. "Christian education seeks to present fundamental theological, moral, and spiritual truths in such a way that they may become inwrought as actual experiences in the lives and conditions of all sorts of men. To this end we seek to employ scientifically sound methods, not relying on compulsion, competition and mere rote learning. Our object-

---

1 L. C:SRE, p. 23.
2 Emme and Stevick, Principles of Religious Education, p. 75.

'Let knowledge grow from more to more
But more of reverence in us dwell
That mind and soul, according well,
May make one music as before,
But vaster.'" (1)

Or, to reduce to prose the profounder thought therein contained, Christian education is the cooperation between Christianity and education in the establishment of and preservation of civilization, a civilization that grows out of the social as well as the personal ideals of Jesus of Nazareth.

A more individualistic definition, but one whose ethic objective is commendably social values holds that Christian education is "the initiation and continuation of the teaching process, which will help the individual in his own continuous reconstruction and readjustment in the Christian way of living fruitfully in this world." (2) We cannot help harking back to the suggestion of Burnham that the obligation of educational procedure to the child is that of securing for him the right to normally interpreted adjustment to both external and internal reality. This definition of Christian education recognizes the principles described by Burnham as being normative and essential to mental health.

During a recent session of the National Religious Convention the following statement was adopted to express the attitude of a great church toward it's educational ministry. "Christian education seeks to present fundamental theological, moral, and spiritual truths in such a way that they may become inwrought as actual experiences in the lives and conditions of all sorts of men. To this end we seek to employ scientifically sound methods, not relying on compulsion, competition and mere rote learning. Our objec-

---

1 I. C: EEE, p. 23.
2 Ross and Stevick, Principles of Religious Education, p. 75.

ive is to make the religion of the individual an organic part of his daily living, interpreting and fructifying all of his activities. It is our purpose not to impose religion from without, but to evoke it from within arousing the innate religious capacity which is the Divine heritage of every human being."[1]

That religious education involves also the ideal of common worship of a common God is brought out in the definition of Soares who says, that Christian education is "the directed process of helping growing persons progressively (Cf. again Burnham's analysis of integration.) to achieve religious experience, that is sharing with some worshipping group the experience of that Divine purpose of righteousness and love, which gives meaning to life viewed as a whole, and consequent of growing competance to meet life as a whole."[2] What is more, this definition also clearly shows the scientific attitude of the modern religious educator in taking advantage of the best the current educational methods suggest.

In the introduction to Paul Vieth's book, Objectives in Religious Education, from which we shall draw in more detail for further material, Dean Weigle of Yale University comments on Christian education saying that it is "the development of personality and fellowship under religious auspices, through the process of creative rather than merely transmissive teaching." Accordingly, it faces "toward the future rather than toward the past," or, better, it transmits the past only for the sake of a richer and better present and a growing future. To a boy who said: 'Daddy, when I

---

1 Soares, E., Religious Education, p. XVI-XVII.
2 Episcopal General Convention, 1929, Proceedings.

ive is to make the religion of the individual an organic part of his daily living, interpreting and ennobling all of his activities. It is our purpose not to impose religion from without, but to evoke it from within arousing the innate religious capacity which is the Divine heritage of every human being."[1]

That religious education involves also the ideal of common worship of a common God is brought out in the definition of Soares who says, that Christian education is "the directed process of helping growing persons progressively (Cf. again Burnham's analysis of integration.) to achieve religious experience, that is sharing with some worshipping group the experience of that divine purpose of righteousness and love, which gives meaning to life viewed as a whole, and consequent of growing competence to meet life as a whole."[2] What is more, this definition also clearly shows the scientific attitude of the modern religious educator in taking advantage of the best the current educational methods suggest.

In the introduction to Paul Vieth's book, Objectives in Religious Education, from which we shall draw in more detail for further material, Dean Weigle of Yale University commends an Christian education saying that it is "the development of personality and fellowship under religious auspices, through the process of creative rather than merely transmissive teaching." Accordingly, it faces "toward the hereafter than toward the past," or, better, it transmits the past only for the sake of a higher and better present and a growing future. To a boy who said: 'Daddy, when I

---

1 Soares, R., Religious Education, p. XVI-XVII.
2 Episcopal General Convention, 1920, Proceedings.

grow up, I want to be just like you,' the father answered, 'If you should be just like me, I should be ashamed of you. You are standing on my shoulders' .... A dynamic changing society looks to education for the development of those powers which enable it to cope with changing conditions and insure its progress."[1]

Finally, then, from the suggestions that we have gleaned as to the nature of Christian education, we may define it as the organization and coordination of a church's activities in such a way as to develop its proteges through teaching in terms of the ideals, a heightened God-consciousness, self-consciousness, and social-consciousness so that from their behavior will emerge individual, intellectual, character, and religious values, socially expressed.

OBJECTIVES OF CHRISTIAN EDUCATION AND THEIR ESSENTIAL IDENTITY WITH THE OBJECTIVES OF MENTAL HEALTH:

As we have seen, Christian education has for its ultimate purpose the development of Christian traits of character. In the total concept of Christian character there are qualities which are commonly lifted out and spoken of separately in describing the traits of an individual person. Thus we say that a man is honest, or loyal, or reverent, etc. That is, there is a characteristic way in which persons react to the social situation which has been found to answer certain requirements of the best needs for the welfare of both persons and social groups. These various outcomes have been given characteristic labels which distinguish the traits. When a person possesses a constant quality of character which causes him to respond

---

PV:ORE

1 Vieth, Paul, Objectives in Religious Education, Pp. IX-XI. Hereafter:

grow up, I want to be just like you,' the father answered. 'If you should be just like me, I should be ashamed of you. You are standing on my shoulders' .... A dynamic changing society looks to education for the development of those powers which enable it to cope with changing conditions and insure its progress."[1]

Finally, then, from the suggestions that we have gleaned as to the nature of Christian education, we may define it as the organization and coordination of a church's activities in such a way as to develop its members through teaching in terms of the ideals, a heightened God-consciousness, self-consciousness, and social-consciousness so that from their behavior will emerge individual, intellectual, character, and religious values, socially expressed.

OBJECTIVES OF CHRISTIAN EDUCATION AND THEIR ESSENTIAL IDENTITY WITH THE OBJECTIVES OF MENTAL HEALTH:

As we have seen, Christian education has for its ultimate purpose the development of Christian traits of character. In the total concept of Christian character there are qualities which are commonly lifted out and spoken of separately in describing the traits of an individual person. Thus we say that a man is honest, or loyal, or reverent, etc. That is, there is a characteristic way in which persons react to the social situation which has been found to answer certain requirements of the best needs for the welfare of both persons and social groups. These various outcomes have been given characteristic labels which distinguish the traits. When a person possesses a constant quality of character which causes him to respond

---

FOOTNOTE

1 Tiech, Emil, Objectives in Religious Education, p. 18-20. Hereafter:

habitually in a certain way to a given type of situation we say that he has a certain "trait" of character. The object of all religious nurture is to vouchsafe for the individual person consistent traits of character which are in harmony with Christian ideals. In most cases such traits do not indicate any religious quality except as the Christian religion is united in its purpose with the ultimate moral ideal. As we have tried to indicate, this moral ideal which characterizes the Christian ethic makes possible a type of character expression which can be translated into terms of action because of the dynamic which the religious faith of the Christian supplies. In a program of Christian education, these basic traits of character are lifted to consciousness as ways of working with God in the building of his kingdom, and will thus be permeated through and through with religious meaning. It is altogether possible that the development of such traits of character as are the aim and objective of Christian education can be inculcated without the dynamic of the God-idea. As a matter of fact, such is the contention of a good many character education movements. The Humanistic philosophy is grounded upon the assumption that human life itself is a high enough ideal upon which to base a high moral and ethical ideal and that this will eventuate in terms of dynamic urge to the development of character and human salvation thereby; but, it seems to me, that there can be no real dynamic for the kind of character that the Christian faith insists upon unless it be that which grows out of the individual's deeply grounded conviction that he, as a personality, has cosmic significance, that in the eyes of God he is a person and has supreme worth. It was upon this assumption that Jesus taught with such cogency as to set the whole of the ancient world on fire with a zeal that gave men passion to loose their lives if need be, in order to find

habitually in a certain way to a given type of situation we say that he has a certain "trait" of character. The object of all religious nurture is to vouchsafe for the individual person consistent traits of character which are in harmony with Christian ideals. In most cases such traits do not indicate any religious quality except as the Christian religion is united in its purpose with the ultimate moral ideal. As we have tried to indicate, this moral ideal which characterizes the Christian ethic makes possible a type of character expression which can be translated into terms of action because of the dynamic which the religious faith of the Christian supplies. In a program of Christian education, these basic traits of character are lifted to conscionsness as ways of working with God in the building of his kingdom, and will thus be permeated through and through with religious meaning. It is altogether possible that the development of such traits of character as are the aim and objective of Christian education can be inculcated without the dynamic of the God-idea. As a matter of fact, much is the contention of a good many character education movements. The Humanistic philosophy is grounded upon the assumption that human life itself is a high enough ideal upon which to base a high moral and ethical ideal and that this will sufficate in terms of dynamic urge to the development of character and human salvation thereby; but, it seems to me, that there can be no real dynamic for the kind of character that the Christian faith insists upon unless it be that which grows out of the individual's deeply grounded conviction that he, as a personality, has cosmic significance, that in the eyes of God he is a person and has supreme worth. It was upon this assumption that Jesus taught with such cogency as to set the whole of the ancient world on fire with a zeal that gave man passion to loose their lives if need be, in order to find

them.

It is a well recognized fact that there is no sharp line of demarcation between these traits, and that constant attention must be given to the integration of all into a unified personality. These traits will come to realization in character only as the result of many indefinite responses. Veith gives an illustration of the analysis of one of these traits. In his efforts to arrive at the nature of objectives for religious education, the following traits were finally agreed upon as inclusive:

Cooperation	Honesty	Purity
Courage	Humility	Reverence
Creativeness	Joyousness	Self-control
Dependability	Love	Self-respect
Faith	Loyalty	Purposefulness
Forgiveness	Open-mindedness	Spirituality
Good-will	Penitence	(1)
Health-mindedness	Obedience.	

The following is an elaboration of one of these traits:

FAITH No. 5

Positive Elaboration

Adventurousness	Unworried trust in God as the perfect Father;
Assurance	Acceptance of Christ as Savior and his way of life;
Belief	Cooperation with Christ in the progressive realization of his Kingdom;
Confidence	Trust in the faithfulness and good-will of others;
Hopefulness	Willingness to trust the untried faith in others as a dynamic in personal and social living;
Trust	Confidence in one's self.

1 PU:ORE, p. 67.

them.

It is a well recognized fact that there is no sharp line of demarcation between these traits, and that constant attention must be given to the integration of all into a unified personality. These traits will come to realization in character only as the result of many deliberate responses. Veith gives an illustration of the analysis of one of these traits. In his efforts to arrive at the nature of objectives for religious education, the following traits were finally agreed upon as indicative:

Cooperation	Honesty	Purity
Courage	Humility	Reverence
Creativeness	Joyousness	Self-control
Dependability	Love	Self-respect
Faith	Loyalty	Purposefulness
Forgiveness	Open-mindedness	Spirituality
Good-will	Penitence	(1)
Health-mindedness	Obedience.	

The following is an elaboration of one of these traits:

FAITH No. 5

Positive Elaboration

Adventurousness	Unwarried trust in God as the perfect father;
Assurance	Acceptance of Christ as Savior and his way of life;
Belief	Cooperation with Christ in the progressive realization of his Kingdom;
Confidence	Trust in the faithfulness and good-will of others;
Hopefulness	Willingness to trust the untried faith in others as a dynamic in personal and social living;
Trust	Confidence in one's self.

---

1 YOUNG, p. 67.

Negative Elaboration

Anxiety	Lack of trust in God;
Distrust	Lack of confidence in one's own ability.
Doubt	
Suspicion	Mistrust and suspicion of others.
Self-distrust	
Worry	
	(2) (3)

What, then, are the specific objectives for Christian education? According to Dr. Paul Vieth, there are seven major objectives, each seeking to implant in the nature of the individual a particular type of conscious realization upon which further traits can be developed. These are:

1. God-consciousness
2. Christ-consciousness
3. Self-consciousness
4. Group-consciousness
5. Truth-consciousness (Cosmic)
6. Church-consciousness
7. Race-consciousness (4)

Each of these will be studied in more detail and where there are specific points of significance for mental health, note of it will be made.

GOD-CONSCIOUSNESS AS OBJECTIVE:

"To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship with him."[5]

---

2 PU:ORE, p. 68.

3 An interesting study could be made of clinical case records to discover to what degree patients characteristically respond in terms of the negative elaborations described above. Everyone of the positive elaborations even in this single example would seem to bespeak a high degree of personality adjustment. -- The list of traits, of which faith is number 5, has been established and elaborated in like

(4 and 5, see next page)

Negative Elaboration

Anxiety	Lack of trust in God;
Distrust	Lack of confidence in one's own ability.
Doubt	Distrust and suspicion of others.
Suspicion	
Self-distrust	
Worry	

(2) (3)

What, then, are the specific objectives for Christian education? According to Dr. Paul Vieth, there are seven major objectives, each seeking to implant in the nature of the individual a particular type of consciousness realization upon which further traits can be developed. These are:

1. God-consciousness
2. Christ-consciousness
3. Self-consciousness
4. Group-consciousness
5. Truth-consciousness (Gospel)
6. Church-consciousness
7. Hope-consciousness (4)

Each of these will be studied in more detail and where there are specific points of significance for mental health, note of it will be made.

GOD-CONSCIOUSNESS AS OBJECTIVE:

"To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship with him."[5]

---

2 PU:OHE, p. 68.
3 An interesting study could be made of clinical case records to discover to what degree patients characteristically respond in terms of the negative elaborations described above. Examples of the positive elaborations even in this single example would seem to bespeak a high degree of personality adjustment. -- The list of traits, of which faith is number 5, has been established and elaborated in like
(4 and 5, see next page)

One of the essential elements for normal, healthy mental activity is a sense of dependence upon forces outside of oneself which are trustworthy. "This, perhaps, is the essential psychological element in religion — a sense of dependence upon a Supreme Being, or on the beneficent laws and forces of nature, or on the moral strength of humanity, or on the categorical, undebatable authority of duty, or one's sense of honor, absolute and worthwhile for its own sake."[1] In this statement, Dr. Burnham has summarized the basic assumptions of experience upon which the theoretical arguments for the existence of God have been built. It would seem that the spiritual nature of man, which is constantly asserting itself, seeks God, or at least that force in the Universe that we call God, which is the ground upon which we can rest our faith. If not tampered with, this sense of dependence seems to develop normally in children. First, it grows from the natural relationship of parents to their children, and finally, it finds a higher expression in terms of some concept of a sustaining power. The genius of Jesus' interpretation of the nature of God lies in the fact that

---

fashion. A systematic study of pathological personalities in terms of this description of Christian traits would, I am sure, argue for the need of Christianization in a social order that looks to health of mind as the ideal right of every member.

4 PV:ORE, pp. 80ff.

5 Loc. cit., the value to be derived here is that of Faith - the attitude, "I believe!" Cf. Matt. 5:8.
Cf. ES:RE, p. 74. "To foster a consciousness of God and a loyalty to his will for its untold value as a motive in the right control of conduct."
Cf. TS:RE, p. XVIII. "Personal experience of rapport with the eternal that may give the meaning to personal life as worthful in itself, and in its contribution to social ends."
Cf. State of Episcopal General Convention (EGC) 1929. "Communion with God and continual reeducation to his will."

1 WB:NM, p. 667.

One of the essential elements for normal, healthy mental activity is a sense of dependence upon forces outside of oneself which are trustworthy. This, perhaps, is the essential psychological element in religion -- a sense of dependence upon a Supreme Being, or on the beneficent laws and forces of nature, or on the moral strength of humanity, or on the centrical, undebatable authority of duty, or one's sense of honor, absolute and worthwhile for its own sake."[1] In this statement, Dr. Burnham has summarized the basic assumptions of experience upon which the theoretical arguments for the existence of God have been built. It would seem that the spiritual nature of man, which is constantly asserting itself, seeks God, or at least that force in the Universe that we call God, which is the ground upon which we can rest our faith. If not tempered with, this sense of dependence seems to develop normally in children. First, it grows from the natural relationship of parents to their children, and finally, it finds a higher expression in terms of some concept of a sustaining power. The genius of Jesus' interpretation of the nature of God lies in the fact that

---

fashion. A systematic study of pathological personalities in terms of this description of Christian traits would, I am sure, argue for the need of Christianization in a social order that looks to health of mind as the ideal right of every member.

4 PV:CRE, pp. 80ff.

5 Loc. cit., the value to be derived here is that of faith - the attitude, "I believe!" Cf. Matt. 5:8.

Cf. RS:RE, p. 74. "To foster a consciousness of God and a loyalty to His will for its untold value as a motive in the right control of conduct."

Cf. TS:RE, p. XVIII. "Personal experience of rapport with the eternal that may give the meaning to personal life as worthful in itself, and in its contribution to social ends."

Cf. State of Diocesan General Convention (RCO) 1929. "Communion with God and continual readjustment to His will."

1 WH:RM, p. 667.

he utilized the Father concept, declaring God to be like the ideal father, This concept has been brought into question by some psychologists on the ground that it suggested infantile fixation, but to any thinking person it may readily be seen that such criticism is not only unfair to religion, but unjust to the loftiness of the ideal that it represents for man; it makes use of the natural psychological need of the growing person for the kind of security that he secures, or should secure through the family relationship. It might be said in this connection that the supreme value derived from the position that is given to Mary in the Roman Church is that of completing the "family-circle" of the God-head in whom absolute trust can be rested. Adults have an obligation to growing persons in that they should never cast any reflection upon the child's parent, the child's religion, or the child's sense of duty, these sacred shrines of the child's moral life. It is not only a matter of obligation to the child's religious life, but for the security of his mental health, never to ask him to do anything contrary to his sense of duty, or his sense of honor; these grow out of his natural urge for high and noble things in life upon which he can finally depend --- God.

But this is not all. As far as religious nurture is concerned, this fact of the normalcy of the attitude of dependence is but merely the beginning. Since the growing person, by nature, develops the attitude of dependence and needs for the protection of his ego, the security that it offers, Christian education has as further objective for the realization of this end, the following objectives which are elaborations of the above:

1. To guide growing persons in the discovery of God through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement; a continuous enlargement of discovery through the learner's changing experience and increasing ability to apprehend.

be utilized the father concept, declaring God to be like the ideal father. This concept has been brought into question by some psychologists on the ground that it suggested infantile fixation, but to any thinking person it may readily be seen that such criticism is not only unfair to religion, but unjust to the loftiness of the ideal that it represents for man; it makes use of the natural psychological need of the growing person for the kind of security that be secures, or should secure through the family relationship. It might be said in this connection that the supreme value derived from the position that is given to Mary in the Roman Church is that of completing the "family-circle" of the God-head in whom absolute trust can be rested. Adults have an obligation to growing persons in that they should never cast any reflection upon the child's parent, the child's religion, or the child's sense of duty, those sacred shrines of the child's moral life. It is not only a matter of obligation to the child's religious life, but for the security of his mental health, never to ask him to do anything contrary to his sense of duty, or his sense of honor; these grow out of his natural urge for high and noble things in life upon which he can finally depend --- God.

But this is not all. As far as religious nurture is concerned, this fact of the normalcy of the attitude of dependence is but merely the beginning. Since the growing person, by nature, develops the attitude of dependence and needs for the protection of his ego, the security that it offers, Christian education has as further objective for the realization of this end, the following objectives which are elaborations of the above:

1. To guide growing persons in the discovery of God through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement; a continuous enlargement of discovery through the learner's changing experience and increasing ability to apprehend.

Recognizing freely the impossibility of fully representing God to the human intelligence, we must yet start the learner on his own discovery of him. God's part of the process is revelation, man's part of the process is discovery.

2. To guide persons into the development of a growing faith in God based on an increasing experience of conviction of the reality and truth of his being, character, and purpose.

An experience of faith going beyond the mental appropriation of knowledge about God, to the conviction of its truth and the shaping of life and conduct in harmony therewith.

3. To guide persons to respond to the experience of faith in the character and purpose of God with such attitudes toward him as dependence, trust, obedience, gratitude, and submission to his will.

The faith-child relationship to God with its implications in personal attitudes.

4. To develop in growing persons the practice of communion with God through worship.

The natural response to a consciousness of divine-human relationship, both individual and group; an experience which has worth both for its own sake and as a dynamic for sharing in God's work for the world.

5. To guide growing persons to find God increasingly through service with and for men, and an experience of Harmony and Fellowship with him through participation in his purpose.

True Christian experience through the socializing of the will; consciousness of membership in a social group of which God is a part; the discovery of God in the midst of the processes of life.

6. To assist growing persons increasingly to control personal and social conduct in the light of God's relationship to the world, and faith in the validity in the eternal principles of right and justice on which right living is based.

The acceptance of the divine Fatherhood, with all its implications, carried into the relations of life; recognition that religious living is concerned with all the relations and functions of life; eternal principles of right conduct, rooted in the constitution of the universe itself, as the expression of the nature of the will of God. (1)

---

1 Loc. cit.

Recognizing freely the impossibility of fully representing God to the human intelligence, we must yet assert the instinct of his own discovery of him. God's part of the process is revelation, man's part of the process is discovery.

2. To guide persons into the development of a growing faith in God based on an increasing experience of convictions of the reality and truth of his being, character, and purpose.

An experience of faith going beyond the mental appropriation of knowledge about God, to the conviction of its truth and the shaping of life and conduct in harmony therewith.

3. To guide persons to respond to the experience of faith in the character and purpose of God with such attitudes toward him as dependence, trust, obedience, gratitude, and submission to his will.

The faith-child relationship to God with its implications in personal attitudes.

4. To develop in growing persons the practice of communion with God through worship.

The natural response to a consciousness of divine-human relationship, both individual and group; an experience which has worth both for its own sake and as a dynamic for sharing in God's work for the world.

5. To guide growing persons to find God increasingly through service with and for men, and an experience of harmony and fellowship with him through participation in his purpose.

True Christian experience through the socializing of the will; consciousness of membership in a social group of which God is a part; the discovery of God in the midst of the processes of life.

6. To assist growing persons increasingly to control personal and social conduct in the light of God's relationship to the world, and faith in the validity in the eternal principles of right and justice on which right living is based.

The acceptance of the divine fatherhood, with all its implications, carried into the relations of life; recognition that religious living is concerned with all the relations and functions of life; eternal principles of right conduct, rooted in the constitution of the universe itself, as the expression of the nature or the will of God. (1)

---

1 Loc. cit.

The normal attitude of the growing person's mental life should be that of the kind of dependence upon God that is described in the foregoing objectives. "What is normal here, as elsewhere, can be determined only from a genetic point of view," says Dr. Burnham. "For the child, dependence upon the parents is normal. A survival of this attitude of child-like dependence in adult life is a symptom of a psychopathic mechanism."[1] But we reflect for a moment to the theory of the levels of integration which Burnham suggests to discover that there is psychological grounding for a necessitated belief in God, as a dependence value for the adult life, which is a mature attitude of dependence. Belief in, and dependence upon, God gives as its chief personal value the sense of individual worth. Without God, it is an utter presumption to suppose that persons as such have anything more than passing value in a universe so vast that in it persons lose all significance whatsoever. The chief mental hygiene value of the faith in God, which the foregoing objectives suggest, is that the individual person assumes worth, and a sense of normally growing relationships with other persons who are even as he is --- cosmically, universally significant. There are many mental ailments that arise because of lack of confidence in oneself, the feeling of futility, the feeling of worthlessness. Development of the kind of God-consciousness described would do much to keep growing persons upon the high level of personal self-respect as being sons of God that would make for healthy, well-balanced, aspiring minds. "Confidence in oneself," says Burnham, "is essential to mental health."[2] To recognize that one is a "child of God's" gives the lame and halt new courage to "rise and walk."

---

1 WB:NM, p. 667.
2 Ibid., p. 664.

The normal attitude of the growing person's mental life should be that of the kind of dependence upon God that is described in the foregoing objectives. "What is normal here, as elsewhere, can be determined only from a genetic point of view," says Dr. Burnham. "For the child, dependence upon the parents is normal. A survival of this attitude of childlike dependence in adult life is a symptom of a psychopathic mechanism."[1] But we reflect for a moment to the theory of the levels of integration which Burnham suggests to discover that there is psychological grounding for a necessitated belief in God, as a dependence value for the adult life, which is a mature attitude of dependence. Belief in, and dependence upon, God gives as its chief personal value the sense of individual worth. Without God, it is an utter presumption to suppose that persons as such have anything more than passing value in a universe so vast that in it persons lose all significance whatsoever. The chief mental hygiene value of the faith in God, which the foregoing objectives suggest, is that the individual person assumes worth, and a sense of normally growing relationships with other persons who are even as he is --- cosmically, universally significant. There are many mental ailments that arise because of lack of confidence in oneself, the feeling of futility, the feeling of worthlessness. Development of the kind of God-consciousness described would do much to keep growing persons upon the high level of personal self-respect as being sons of God that would make for healthy, well-balanced, aspiring minds. "Confidence in oneself," says Burnham, "is essential to mental health."[2] To recognize that one is a "child of God" gives the lame and halt new courage to "rise and walk."

---

1 Wh:MM, p. 667.
2 Ibid., p. 668.

CHRIST-CONSCIOUSNESS AS OBJECTIVE:

"To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ."[1]

Canon Raven tells of an experience of his early youth which suggests the need for concretizing the God concept in terms of a personality such as is Jesus of Nazareth.[2] He tells how he longed for a hero upon which to build his model for life, and the abstraction, God meant very little to him. One thing is sure: that is, that we do live in a social relationship to other beings much like ourselves in desires, moods, physical appearance, and the like. God, for a child, is a vague, "Grand-pa-like-looking-person," unless he becomes concretized in terms of a vivid, daring, adventurous, loving person such as Jesus was. "He that hath seen me hath seen the Father."

Most of our mental difficulties can be very definitely traced back in the final analysis to experiences that we have had in our social relationships. Our likes and dislikes are built up on the cues that we derive from our elders. Our attitudes, sentiments, ambitions, personality traits, as a matter of fact, all things that have meanings for us, have value for us, are mediated through the personalities that we have to live with.... God becomes real as a personality, as a dynamic force playing upon our lives

---

1 PV:DRE, loc. cit. The value to be derived from this objective is that ideals and habits in terms of Jesus' life and example; the attitude, "I aspire."
Cf. Statement by Jerusalem Council as quoted in LC:SRE, p. 81, "The central aim of Christian character education is to show with teachable persons the religious experience of Jesus Christ, Christianity's unique possession."
Cf. also, EGC, "...a living personal experience of Jesus Christ and a wholehearted commitment to his cause."

2 Cf. Raven, Chas., A Wanderer's Way, p. 38-39.

CHRIST-CONSCIOUSNESS AS OBJECTIVE:

"To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ."[1]

Canon Raven tells of an experience of his early youth which suggests the need for concretizing the God concept in terms of a personality such as is Jesus of Nazareth.[2] He tells how he longed for a hero upon which to build his model for life, and the abstraction, God meant very little to him. One thing is sure: that is, that we do live in a social relationship to other beings much like ourselves in desires, moods, physical appearance, and the like. God, for a child, is a vague, "grand-pa-like-looking-person," unless he becomes concretized in terms of a vivid, daring, adventurous, loving person such as Jesus was. "He that hath seen me hath seen the Father."

Most of our mental difficulties can be very definitely traced back in the final analysis to experiences that we have had in our social relationships. Our likes and dislikes are built up on the ones that we derive from our elders. Our attitudes, sentiments, ambitions, personality traits, as a matter of fact, all things that have meanings for us, have value for us, are mediated through the personalities that we have to live with.... God becomes real as a personality, as a dynamic force playing upon our lives

---

1 EP:CRE, loc. cit. The value is be derived from this objective is that ideals and habits in terms of Jesus' life and example, the attitude, "I aspire."
Cf. Statement by Jerusalem Council as quoted in LC:SEM, p. 81, "The central aim of Christian character education is to show with teachable persons the religious experience of Jesus Christ. Christianity's unique possession."
Cf. also, SEC, "...a living personal experience of Jesus Christ and a wholehearted commitment to his cause."

2 Cf. Raven, Chas., A Wanderer's Way, p. 38-39.

and affecting our characters when Jesus becomes real to us as the perfect reflection of the Divine nature; of the Divine will of God for men. Let the force of His life play upon the lives of growing persons; let it play as forcefully as a living, ever challenging presence, and personalities will be shaped, and molded in terms of its influence, even as the growing person is molded, and shaped by the lives of his contemporaries. Jesus is the pattern for the ideal life; man learns most readily by imitation.

No system of ethics has yet been devised which transcends the ethical character of Jesus. Human values divinely considered are central. An analysis of his character in the light of ethical attitudes reveals that his dominant concern was for the integrity of human personality; for the Divine spark is immanent in the very being of men which, when kindled would make of them true sons of God. The uniqueness of Jesus' message concerning the relationship of God to men was that God's nature was intimate in its relationship to men; that because of it, all men were drawn into a fellowship, a brotherhood of souls with high common and mutual worth. Upon such a motivating force, human personality that is nurtured to consider the needs of a brother will be found to be purged of the inner conflicts which turn the individual in upon himself and result in disorientation of his life to his external and internal environment.

To this end, Christian education seeks:

To lead growing persons to discover in Jesus Christ the highest moral and religious ideal.

The discovery of Jesus as Savior and Lord; at one with him in his spirit and work and purpose; finding the Father through his example and teaching.

To guide growing persons to a discovery of Jesus Christ as the true revelation of God.

A faith that God is Christ-like, and an experience

and affecting our character when Jesus becomes real to us as the perfect reflection of the Divine nature; of the Divine will of God for man. Let the force of His life play upon the lives of growing persons; let it play as forcefully as a living, ever challenging presence, and personalities will be shaped, and molded in terms of its influence, even as the growing person is molded, and shaped by the lives of his contemporaries. Jesus is the pattern for the ideal life; man learns most readily by imitation.

No system of ethics has yet been devised which transcends the ethical character of Jesus. Human values divinely considered are central. An analysis of his character in the light of ethical attitudes reveals that his dominant concern was for the integrity of human personality; for the Divine spark is immanent in the very being of man which, when kindled wonds make of them true sons of God. The uniqueness of Jesus' message concerning the relationship of God to man was that God's nature was intimate in its relationship to man; that because of it, all men were drawn into a fellowship, a brotherhood of souls with high common and mutual worth. Upon such a motivating force, human personality that is nurtured to consider the needs of a brother will be found to be purged of the inner conflicts which turn the individual in upon himself and result in disorientation of his life to his external and internal environment.

To this end, Christian education seeks:

> To lead growing persons to discover in Jesus Christ the highest moral and religious ideal.
>
> The discovery of Jesus as Savior and Lord; at one with him in his spirit and work and purpose; finding the father through his example and teaching.
>
> To guide growing persons to a discovery of Jesus Christ as the true revelation of God.
>
> A faith that God is Christ-like, and an experience

of God through Jesus' teaching and example.

To assist growing persons to discover in Jesus one in and through whom fullness of life is found, and who challenges loyalty to his personality and work.

Jesus as the criterion of social and moral worth; as an example of highest religious adjustment; as a guide to Christ-like reactions to the situations of the present day. (1)

SELF-CONSCIOUSNESS AS OBJECTIVE:

"To foster in growing persons a progressive and continuous development of Christlike character."[2]

Psychological opinion has been divided with reference to the entity called the "Self." With the rise of behavioristic mechanism, the tendency in psychology was to deny reality to anything which could not be measured or objectified in empirical terms. Consciousness was denied with persistent naïvete, while the very ones who made such denials, of course assumed their own. Mental life, was regarded to be nothing but reactions of a nervous system at work. While the physiological method of studying the mental life has yielded an enormous body of knowledge which would otherwise have been neglected and which has contributed to the total understanding of the human psychical processes, it is now impasse among most thinking psychologists to deny the reality of the self. Most give it significant recognition in their method of approach.

---

1 PV:ORE, pp., 82-83.

2 Loc. cit., The value to be derived is character and the attitude, "I am."
Cf. E&S:RE, p. 74, "To help the growing personality to develop a <u>resourcefulness of its own</u> in the discovery of ways of putting his ideals and his loyalty to God into action."
Cf. TS:RE, P., XVII, "Skill in the deliberate determination of conduct with social purpose and religious motive."
Cf. Jerusalem Council, as quoted by Tick in LC:SRE, p. 81, "To foster

of God through Jesus' teaching and example.

To assist growing persons to discover in Jesus one in and through whom fullness of life is found, and who challenges loyalty to his personality and work.

Jesus as the criterion of moral and social worth; as an example of highest religious adjustment; as a guide to Christ-like reactions to the situations of the present day. (1)

SELF-CONSCIOUSNESS AS OBJECTIVE:

"To foster in growing persons a progressive and continuous development of Christ-like character."[2]

Psychological opinion has been divided with reference to the reality called the "Self." With the rise of behavioristic mechanism, the tendency in psychology was to deny reality to anything which could not be measured or objectified in empirical terms. Consciousness was denied with persistent malice, while the very ones who made such denials, of course assumed their own. Mental life, was regarded to be nothing but reactions of a nervous system at work. While the physiological method of studying the mental life has yielded an enormous body of knowledge which would otherwise have been neglected and which has contributed to the total understanding of the human psychical processes, it is now a phase among most thinking psychologists to deny the reality of the self. Most give it significant recognition in their method of approach.

---

1 RV:ORE, pp., 82-83.
2 Ibid. cit., The value to be derived is character and the attitude, "I am."
Cf. MS:RE, p. 74. "To help the growing personality to develop a recognition of its own in the discovery of ways of putting his ideals and his loyalty to God into action."
Cf. TS:RE, p., XVII. "Skill in the deliberate determination of conduct with social purpose and religious motive."
Cf. Jerusalem Council, as quoted by Tick in LC:SRE, p. 81. "To foster

Just what is the Self? We are not prepared here to discuss the philosophical implications of the reality of persons. Rather we begin with the individual human organism. Mental life, as we know it, exists not apart from the bodily reactions that accompany it. Unable as psychologists are to account for all of the observed phenomena of mental life, one can begin with his own experience of himself, of his thinking processes and his emotional and automatic reactions to external as well as psychic stimulation as being real. The most immediate reality is one's experience of himself, and from that point of experience man assumes reality in his experiences of other observed selves, whom he identifies in terms of his own experience of himself. The self is a growing, ever-developing entity. It is constantly being conditioned by a stream of events which become a part of its experience. Attitudes and sentiments, reaction patterns, and habits which are the result of the contacts of this unitary and self-conscious self, are in constant formation. There seems to be an urge within all of life for completion or self-realization. To this end, there are certain conditions which apparently, as the experience of the races has shown, must be fulfilled in terms of character. One's characteristic reactions to the many complex situation of life in terms of behavior and attitudes may be thought of as character. Self-realization, the Christian believes, comes to every individual whose character is constructed in terms of the pattern given by Jesus and which is socially and individually expressed. It implies a process of growth, achievement and development. "In Christian education, there must be opportunity for growth. The child must be released, not bound; but the one thing that is to

---

in teachable persons a progressive development of Christlike character." Cf. Episcopal Convention: "Continuous growth toward Christian character."

Just what is the Self? We are not prepared here to discuss the philosophical implications of the reality of persons. Rather we begin with the individual human organism. Mental life, as we know it, exists not apart from the bodily reactions that accompany it. Unable as psychologists are to account for all of the observed phenomena of mental life, one can begin with his own experience of himself, of his thinking processes and his sentional and automatic reactions to external as well as psychic stimulation as being real. The most immediate reality is one's experience of himself, and from that point of experience man assumes reality in his experiences of other observed selves, whom he identifies in terms of his own experience of himself. The self is a growing, ever-developing entity. It is constantly being conditioned by a stream of events which become a part of its experience. Attitudes and sentiments, reaction patterns, and habits which are the result of the contents of this unitary and self-conscious self, are in constant formation. There seems to be an urge within all of life for completion or self-realization. To this end, there are certain conditions which apparently, as the experience of the races has shown, must be fulfilled in terms of character. One's characteristic reactions to the many complex situation of life in terms of behavior and activities may be thought of as character. Self-realization, the Christian believes, comes to every individual whose character is constructed in terms of the pattern given by Jesus and which is socially and individually expressed. It implies a process of growth, achievement and development. "In Christian education, there must be opportunity for growth. The child must be released, not bound; but the one thing that is to

---

in teachable persons a progressive development of Christlike character."
Cf. Episcopal Convention: "Continuous growth toward Christian character."

grow is not an isolated skill, nor even a group of coordinated attitudes, skills, and knowledge, but a self."[1] This Process promotes the increasing ability to discriminate between goodness and evil and to carry into effective action that liberation of the spirit in which devotion to "The Good" results. It inspires for the Christian an experience of his religion which is characterized by the recognition of personal relationship with the Divine and identification of the Self with His purposes. It implies readjustment of this growing self-consciousness to the ever changing circumstances of life, and anticipates that such persons, as are motivated by its ideals and trained to react with persistent constancy, will make these readjustments to life in terms of the ethical and moral standards upon which it is constructed. Persons are in need of self-direction, and conscious discipline, Such a life is Christian in so far as it is able to express this developing faith in the Christian ideal with a forward looking spirit and in terms of creative living such as the precepts of Christian Education demand. Spiritual values become the great dynamic of a life that is centered in making every possible personality adjustment in terms of the character of Jesus.. .. Such a personality, seeks the Character of God for its own.

One of the most valuable of all mental health objectives of which we have already spoken is that of the necessity of the individual living to the full of the present situation. A life that is centered in the task of emulating Jesus will be driven by the desire to live like Jesus today. That is the immediate challenge of one personality that plays constantly upon

---

1 Hugh Hartshorne, LC:SRE, p. 446.

grow in not an isolated skill, nor even a group of coordinated attitudes, skills, and knowledge, but a self.[1] This process promotes the increasing ability to discriminate between goodness and evil and to carry into effective action that liberation of the spirit in which devotion to "the good" results. It inspires for the Christian an experience of his religion which is characterized by the recognition of personal relationship with the Divine and identification of the self with His purposes. It implies readjustment of this growing self-consciousness to the ever changing circumstances of life, and multiplyeies that such persons as are motivated by its ideals and trained to react with persistent consistency, will make these readjustments to life in terms of the ethical and moral standards upon which it is constructed. Persons are in mood of self-direction, and conscious discipline. Such a life in Christian in so far as it is able to express this developing faith in the Christian ideal with a forward looking spirit and in terms of creative living such as the precepts of Christian education demand. Spiritual values become the great dynamic of a life that is centered in making every possible personality adjustment in terms of the character of Jesus.. .. Such a personality, seeks the character of God for its own.

One of the most valuable of all mental health objectives of which we have already spoken is that of the necessity of the individual living to the full of the present situation. A life that is centered in the task of cumulating facts will to driven by the desire to live like James Cody. That is the immediate challenge of one personality that plays constantly upon

---

1 Hugh Hartshorne, LC:EEE, p. 446.

another. The unique message of the Christian faith is that the presence of the personality of Jesus is a living, glowing, dynamic reality, and that His presence and influence are available for every one who seeks and longs for Him. When persons who are concerned with the development of such character for themselves as the Christian ideal demands, their attention to everyday living will be deeply and permanently secured. "So important is this for the mental health that one's ability to concentrate upon the present demands, ignoring the past and the future except as they relate to the present is, in a certain sense, a guage of one's sanity. This was pointed out long ago by Janet, and the importance to health of living in the present was emphasized by Osler in his lectures at Yale. 'Sufficient unto the day is the evil thereof', represents the soundest mental hygiene, and the danger of ignoring this is shown by modern psychiatry. ... The freshest, the oldest, and most useful of all the rules for mental health, is that of living one day at a time."[1] The self is that which is immediately real today. And we might add, that the day will be full to the very limits and attention driven hard to a focal point when the life concerned is following the personality of Jesus as its example. That which distracts the attention of the personality from the present to the past or the future is the disocciating influence of hedonic-egoistic interests other than concern for the immediacy of realization of the highest and best of which the self is capable. We shall have more to say with reference to the insights which Jesus shared with his followers on this important matter of living one day at a time, and living it valiantly.

---

1 Loc. cit.

another. The unique message of the Christian faith is that the presence of the personality of Jesus is a living, glorious, dynamic reality, and that His presence and influence are available for every one who seeks and longs for Him. When persons who are concerned with the development of such character for themselves as the Christian ideal demands, their attention to everyday living will be deeply and permanently secured. "An important is this for the mental health that one's ability to concentrate upon the present demands ignoring the past and the future except as they relate to the present is, in a certain sense, a guage of one's sanity. This was pointed out long ago by James, and the importance to health of living in the present was emphasized by Osler in his lectures at Yale. 'Sufficient unto the day is the evil thereof', represents the soundest mental hygiene, and the danger of ignoring this is shown by modern psychiatry. ... The freshest, the oldest, and most useful of all the rules for mental health, is that of living one day at a time."[1] The self is that which is immediately real today. And we might add, that the day will be full to the very limits and attention driven back to a focal point when the life concerned is following the personality of Jesus as its example. That which distracts the attention of the personality from the present to the past or the future is the disastrous influence of neurotic-erotic interests other than concern for the impediment of realization of the highest and best of which the self is capable. We shall have more to say with reference to the insights which Jesus shared with His followers on this important matter of living one day at a time, and living it valiantly.

---

1 Loc. cit.

Christ-like character for growing persons which is the acme of self-realization is the objective of Christian education. Stated in more concrete form with attention to the details of the objectives it seeks:

1. To promote continuous growth.
   The capacity for and continuous reconstruction of experience; growth into an increasing capacity to grow; progressive development toward the fullest possible self-realization.

2. To lead growing persons to the understanding of the nature and meaning of sin, and to an experience of reeducation and recovery from sin.
   Christianity as a religion of redemption as well as a religion of development; education in the meaning of sin and in the means of the recovery from sin.

3. To guide growing persons in the achievement of personal religious experience.
   Christianity as a religious experience; fostering the regeneration of the life of God in the soul of man; education as the human process whereby each individual may be brought to the fullest experience of God in his life.

4. To lead growing persons to the discovery of spiritual technique through which may be realized the highest religious adjustments.
   Religious education meeting its responsibility for giving the growing person the means whereby he may most fully realize his religious adjustment.

5. To develop in growing persons an increasing ability of self-direction and self-control in moral and religious situations.
   Basing conduct on insight and understanding and the person's own free choices; readiness to adjust to changing situations and circumstances; ability to stand on one's own feet in making moral and religious adjustments.

6. To lead growing persons to the actual experience of Christian living.
   Character as a Christian way of reacting to life situations; education through guidance of the learner in making Christlike responses to actual situations of many types; a continuous reconstruction of experience in the light of growing purposes and insights.

Christ-like character for growing persons which is the sense of self-realization is the objective of Christian education. Stated in more concrete form with attention to the details of the objectives it seeks:

1. To promote continuous growth.
   The capacity for and continuous reconstruction of experience; growth into an increasing capacity to grow; progressive development toward the fullest possible self-realization.

2. To lead growing persons to the understanding of the nature and meaning of sin, and to an experience of reconciliation and recovery from sin.
   Christianity as a religion of redemption as well as a religion of development; education in the meaning of sin and in the means of the recovery from sin.

3. To guide growing persons in the achievement of personal religious experience.
   Christianity as a religious experience; fostering the regeneration of the life of God in the soul of man; education as the human process whereby each individual may be brought to the fullest experience of God in his life.

4. To lead growing persons to the discovery of spiritual techniques through which may be realized the highest religious aspirations.
   Religious education meeting its responsibility for giving the growing person the means whereby he may most fully realize his religious aspirations.

5. To develop in growing persons an increasing ability of self-direction and self-control in moral and religious situations.
   Having conduct on insight and understanding and the person's own free choices; readiness to adjust to changing situations and circumstances; ability to stand on one's own feet in making moral and religious adjustments.

6. To lead growing persons to the moral experience of Christian living.
   Character as a Christian way of reacting to life situations; education through guidance of the learner in making Christlike responses to moral situations of many types; a continuous reconstruction of experience in the light of growing purposes and ideals.

7. To guide growing persons in the achievement of an articulate expression of a developing personal faith. 1

The necessity for adherence to some belief; religious education seeking to make belief Christian and to bring it to articulate expression.

8. To guide growing persons into creative living and a forward looking faith.

A sensitiveness to higher values; a forward-looking attitude toward truth and open-mindedness to new truth, (2) interest, and a constructive attitude toward the discovery of God's laws for the world, man, and society.

9. To guide growing persons to self-realization through choice of and service in vocations on the basis of Christian principles.

Religion as permeating the whole of life; vocation as an opportunity for making spiritual ideals and principles effective.

10. To develop in growing persons the ability and disposition to take responsibility for leadership in Christian service.

Active performance of Christlike deeds whereever opportunity affords. Assisting others in making a full consideration of the acceptance of Jesus' way of living.

11. To cultivate in growing persons the ability and disposition to follow the guidance of spiritual leaders.

Responsiveness to men of spiritual vision who by experience and training are worthy to lead; not a blind following, but a following on recognition of merit." (3)

These objectives, which aim to realize for every person a high perfection of character in terms of Jesus' own character, are in themselves of mental health value, because their inculcation frees the individual self from compromise with conflicts which he might experience in his life, and

---

1 Some view of life, either that it has meaning or that it has no meaning is the inevitable possession of the mature mind. Mental life that has lost meaning, that has no basis for belief results in confusion which only religion can restore. Compare the statement by Dr. Jung in the introduction.

2 Cf. WB:NM on scientific attitude, openmindedness as criterion for mental health, p. 568

7. To guide growing persons in the achievement of an articulate expression of a developing personal faith. 1
The necessity for adherence to some belief: religious education seeking to make belief Christian and to bring it to articulate expression.

8. To guide growing persons into creative living and a forward looking faith.
A sensitiveness to higher values; a forward-looking attitude toward truth and open-mindedness to new truth. (2) Interest, and a constructive attitude toward the discovery of God's laws for the world, man, and society.

9. To guide growing persons to self-realization through choice of and service in vocations on the basis of Christian principles.
Religion as permeating the whole of life; vocation as an opportunity for making spiritual ideals and principles effective.

10. To develop in growing persons the ability and disposition to take responsibility for leadership in Christian service.
Active participation of Christ-like deeds wherever opportunity offers. Assisting others in making a full consideration of the acceptance of Jesus' way of living.

11. To cultivate in growing persons the ability and disposition to follow the guidance of spiritual leaders.
Responsiveness to men of spiritual vision who by experience and training are worthy to lead; not a blind following, but a following on recognition of merit." (3)

These objectives, which aim to realize for every person a high perfection of character in terms of Jesus' own character, are in themselves of mental health value, because their inculcation frees the individual self from compromise with conflicts which he might experience in his life, and

---

1 Some view of life, either that it has meaning or that it has no meaning is the inevitable possession of the mature mind. Mental life that has lost meaning, that has no basis for belief remains in confusion which only religion can restore. Compare the statement by Dr. Jung in the introduction.
2 Cf. WS:MH on scientific attitude, openmindedness as criterion for mental health, p. 868

helps him to continually integrate in terms of the highest ethical and moral ideals known to men. In so far as men maintain balance and health of mind, the ethical values morally expressed by the Christian faith are carried into the lives of these persons. This seems to be what self-realization means.

GROUP CONSCIOUSNESS AS OBJECTIVE:

"To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the fatherhood of God and the brotherhood of Man."[1]

It is difficult to conceive of personality as developing under any other than social relationships. Man is a gregarious animal and his rise from primitive levels of existence to cultural states is due to the forces brought to bear in his herding, homing instinct. The association with other fellows, the sharing of experiences, the recognition of common needs, struggles, interests and desires, may be said to be basal to the beginnings of social structure. Man lives with others, is dependent upon others for the fulfilment of the conditions which give him opportunity for self-realiza-

---

1 PV:ORE, p. 85.
Cf. also, Matt. 5:3. The essential value to be derived is service and the attitude, "I give."
Cf. E&S:RE, p. 74, "To guide growing personality in the continuous process of reconstruction which his ideals and standards of action for <u>self</u> and <u>fellows</u> must undergo stage by stage in his development."
Cf. TS:RE, p. XVII, "Purpose and ability to criticize the life of religious group with reference to its contribution to the socialization of all life. The result of this criticism is to make the higher socialization thus concerned affective within the possibility of the learner."
Cf. Jerusalem Council, LC:SRE, p. 82. "To train teachable persons to demonstrate the social ideals of Jesus in cooperation with their neighbors."
Cf. Episcopal Council; "A continuous effort to interpret the eternal principles of Christianity in terms of contemporary thought and to make them affective in contemporary life."

helps him to continually integrate in terms of the highest ethical and moral ideals known to man. In so far as man maintains balance and health of mind, the ethical values morally expressed by the Christian faith are carried into the lives of these persons. This seems to be what self-realization means.

GROUP CONSCIOUSNESS AS GENERATIVE:

"To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the fatherhood of God and the brotherhood of Man."[1]

It is difficult to conceive of personality as developing under any other than social relationships. Man is a gregarious animal and his rise from primitive levels or evidence to cultural states is due to the forces brought to bear in his herding, homing instinct. The association with other fellows, the sharing of experiences, the recognition of common needs, struggles, interests and desires, may be said to be based to the beginnings of social structure. Man lives with others, is dependent upon others for the fulfillment of the conditions which give him opportunity for self-realiza-

---

1 PT:GRE, p. 82.
Cf. also, Katt. p:3. "The essential value to be derived is serving man the attitude, "I give."
Cf. ESS:RE, p. 74. "To guide growing personality in the continuous process of reconstruction which his ideals and standards of action for self and religion must undergo step by step in his development."
Cf. TS:RE, p. XVII. "Purpose and ability to enriches the life of religious group with reference to its contribution to the socialization of all life. The result of this criticism is to make the higher socialization thus concerned effective within the possibility of the learner."
Cf. Jerusalem Council, LC:RE, p. 82. "To train teachable persons to demonstrate the social ideals of Jesus in cooperation with their neighbors."
Cf. Episcopal Council; "A continuous effort to interpret the eternal principles of Christianity in terms of contemporary thought and to make them effective in contemporary life."

tion. Others, in turn, depend upon him.

There is perhaps no more fundamental need in the individual's life than the fulfilment of the desire to belong. No one can long retain that balance of personality in isolation any more than he could hope to develop it in isolation. Personality, popularly considered, is a product of social conditioning. A constant stream of experiences influences the growing self. Other personalities fill needs, inflict pain, thwart desires, create impressions, express attitudes, all of which leave their definite, determining impression upon the individual. Individuality is the product of the synthesis of separate stimulations from the social group to which that individual belongs. But to complete the bond, a sense of membership is essential for continued integration and mental health.

We have already tried to demonstrate that integration was a process of continuous readjustment to the social environment, which is objective on the one hand, and the inner mental life, which is subjective experience on the other. The recognition of relationship to a society of similar persons, whose needs are similar, whose individual rights are identical, whose cosmic value is the same, is a stabilizing influence in the developing self. Many of the evils of social organization can be traced to that unablanced mental life, which is socially conditioned in a non-Christian economic order, that actually trains mental life into an attitude of personal superiority and privilege over other persons "not so well born." Institutions are full of persons whose perspective in relation to the rest of society has been warped so deeply that they are entirely ego-centric. All of the dynamics of desire are turned in upon the satisfaction of selfish needs and ends. Mental health can only be secured for all where society seeks to make it the right

tion. Others, in turn, depend upon him.

There is perhaps no more fundamental need in the individual's life than the fulfillment of the desire to belong. No one can long retain that balance of personality in isolation any more than he could hope to develop it in isolation. Personality, popularly considered, is a product of social conditioning. A constant stream of experiences influences the growing self. Other personalities fill needs, inflict pain, thwart desires, create impressions, express attitudes, all of which leave their deposits, determining impression upon the individual. Individuality is the product of the synthesis of separate stimulations from the social group to which that individual belongs. But to complete the bond, a sense of membership is essential for continued integration and mental health.

We have already tried to demonstrate that integration was a process of continuous readjustment to the social environment, which is objective on the one hand, and the inner mental life, which is subjective experience on the other. The recognition of relationship to a society of similar persons, whose needs are similar, whose individual rights are identical, whose cosmic value is the same, is a stabilizing influence in the developing self. Many of the evils of social organization can be traced to that unsalvaged mental life, which is socially conditioned in a non-Christian economic order, that socially trains mental life into an attitude of personal superiority and privilege over other persons "not as well born." Institutions are full of persons whose perspective in relation to the rest of society has been warped so deeply that they are entirely self-centric. All of the dynamics of desire are turned in upon the satisfaction of selfish needs and ends. Mental health can only be secured for all where society seeks to make it the right

of every person. Such is the training of the self which Christian education provides.

Jesus' attitude of outgoing love for others, it seems to me, is basic to that kind of a society. The attitude of love, as the Christian thinks of it, is an objectification toward others of the ends one would ideally seek for themselves. It is not enough, however, that a person merely love. He too, in order to feel the security which social membership offers, must be loved also. There is perhaps no more redeeming thing in the life of a person that is tried by circumstances of temptation or hardship, than to know with certainty that he is loved, that some one believes in him, cares for him. The experience that fulfills his final need from that is requited love in full measure. Group consciousness and the loyalties that it encourages, the security it offers, the opportunity for loving and being loved that it affords, is essential to mental health. It is a major objective for Christian education and seeks:

1. To lead growing persons to reverence and respect the personalities of other human beings.
   Attitudes of respect and love toward others; respect for differing viewpoints; recognition of the implications of brotherhood under the common Fatherhood of God.

2. To guide growing persons in the interpretations of life in the social order in terms of religious ideals.
   Recognition of the social implications of the Christian gospel; the responsibility of every member of a group for the well-being of that group; seeking to work with God in the doing of his work in the advancement of social righteousness.

3. To develop in growing persons the ability and disposition to participate in the life of society under Christian ideals.
   Responsibility for right conduct in the social order in which the learner is now placed; active participation in making it more ideal.

of every person. Such is the training of the self which Christian education provides.

Jesus' attitude of outgoing love for others, it seems to me, is basic to that kind of a society. The attitude of love, as the Christian thinks of it, is an objectification toward others of the ends one would ideally seek for themselves. It is not enough, however, that a person merely love. He too, in order to feel the security which social membership offers, must be loved also. There is perhaps no more redeeming thing in the life of a person that is tried by circumstances of temptation or hardship, than to know with certainty that he is loved, that some one believes in him, cares for him. The experience that fulfills his final need from that is requited love in full measure. Strong consciousness and the loyalties that it encourages, the security it offers, the opportunity for loving and being loved that it affords, is essential to mental health. It is a major objective for Christian education and seeks:

1. To lead growing persons to reverence and respect the personalities of other human beings.
   Attitudes of respect and love toward others; respect for differing viewpoints; recognition of the implications of brotherhood under the common Fatherhood of God.

2. To guide growing persons in the interpretations of life in the social order in terms of religious ideals.
   Recognition of the social implications of the Christian gospel; the responsibility of every member of a group for the well-being of that group; seeking to work with God in the doing of his work in the advancement of social righteousness.

3. To develop in growing persons the ability and disposition to participate in the life of society under Christian ideals.
   Responsibility for right conduct in the social order in which the learner is now placed; active participation in making it more ideal.

4. To guide growing persons to whole-hearted participation in bringing about constructive advancement toward the ideal of the fatherhood of God and the brotherhood of man.

Constructive criticism of the present social order with a view to improvement; willingness to follow out the implications of love; acceptance of responsibility to promote changes toward the coming of the Kingdom.

5. To develop in growing persons that large-group consciousness which includes in its scope the entire human family.

Obedience to the Christian message that love of God extends to all his people; the principles of brotherhood applied throughout the entire Christian family. (1)

Christianity in the entire scope of its history, with the exception of the first century Christian community, has neglected the social implications which these objectives seem to seek to correct. Jesus had a definite ideal, not only for the destiny of the individual man in his relationship to God, but in his relationship to man. Markham has tersely put the effect of such a relationship into his quatrain:

"There is a destiny that makes us brothers,
None goes his way alone;
All that we give into the lives of others
Comes back into His own."

Selfhood is supremely realized in the identification of self with a social ideal, a religio-social ideal that links man with the highest ultimate purposes for the greatest common good. Health of mind is in a degree secured by losing one's self in this ideal for the sake of others.

TRUTH-CONSCIOUSNESS AS OBJECTIVE:

"To lead growing persons to build a life philosophy on the basis

---

1 PV:ORE, pp. 85-86.

4. To guide growing persons to world-hearted participation in building about constructive advancement toward the ideal of the fatherhood of God and the brotherhood of man.

Constructive criticism of the present social order with a view to improvement; willingness to follow out the implications of love; acceptance of responsibility to promote changes toward the coming of the Kingdom.

5. To develop in growing persons that large-group consciousness which includes in its scope the entire human family.

Obedience to the Christian message that love of God extends to all his people; the principles of brotherhood applied throughout the entire Christian family. (1)

Christianity in the entire scope of its history, with the exception of the first century Christian community, has neglected the social implications which these objectives seem to seek to correct. Jesus had a definite ideal, not only for the destiny of the individual man in his relationship to God, but in his relationship to man. Markham has tersely put the effect of such a relationship into his question:

"There is a meeting that makes us brothers,
None goes his way alone;
All that we give into the lives of others
Comes back into His own."

Selfhood is supremely realized in the identification of self with a social ideal, a religio-social ideal that links man with the highest ultimate purposes for the greatest common good. Health of mind is in a degree secured by losing one's self in this ideal for the sake of others.

GROUP-CONSCIOUSNESS AS OBJECTIVE:

"To lead growing persons to build a life philosophy on the basis

---

1 IBIDEM, pp. 55-56.

of a Christian interpretation of a life and the universe."[1]

It has been said that "man is either a philosopher or a beast." It would seem that man's supreme achievement is the ability and the desire to make for himself a philosophy of life. "Life demands certain logical patterns by which it may shape itself,"[2] and human conduct becomes intelligible only when it can be seen in the light of logical constructions which give meaning to the sequence of events in life, the strivings, the hopes, the goals, the certainties.

Whether a man be of great intellect or small, he shapes for himself a working code for living. Occasionally he may by accident strike upon truth which is inherent in the highest realities. More often man has searched and found.

There is final truth about reality, or the universe is irrational. Philosophers and the religious prophets have sought to articulate that truth in living terms. The Christian believes that in Jesus we have the highest revelation of truth about God and ultimate reality and that the "greatest thing in the world is love." For the religiously minded person, the ever dominant desire is to "do the <u>will</u> of God," to fulfill personal destiny, to follow courageously whatever spiritual leader represents most vividly the divine possibilities of human life. For Christians this will be Jesus of Nazareth. Christianity is a quest for truth; truth about life and its mean-

---

1 PV:ORE, p. 86. The value to be derived is <u>insight</u> and <u>vision</u> and the attitude, "I know."
Cf. also E&S:RE, p. 74. "To guide the growing personality into experiences that will entail <u>a progressive discovery of the deeper meaning of the world and of human nature</u>."
Cf. also Episcopal Council, "Willingness to seek truth, with reverence and without fear."

2 PV:ORE, p. 215.

of a Christian interpretation of life and the universe."[1]

It has been said that "man is either a philosopher or a beast." It would seem that man's supreme achievement is the ability and the desire to make for himself a philosophy of life. "Life demands certain logical patterns by which it may shape itself," and human conduct becomes intelligible only when it can be seen in the light of logical constructions which give meaning to the sequence of events in life, the strivings, the hopes, the goals, the certainties.[2]

Whether a man be of great intellect or small, he shapes for himself a working code for living. Occasionally he may by accident strike upon truth which is inherent in the highest reality. More often man has searched and found.

There is final truth about reality, or the universe is irrational. Philosophers and the religious prophets have sought to articulate that truth in living terms. The Christian believes that in Jesus we have the highest revelation of truth about God and ultimate reality and that the "greatest thing in the world is love." For the religiously minded person, the ever dominant desire is to "do the will of God," to fulfill personal destiny, to follow courageously whatever spiritual leader represents most vividly the divine possibilities of human life. For Christians this will be Jesus of Nazareth. Christianity is a quest for truth: truth about life and its mean-

---

1 TV:CHR, p. 88. The value to be derived is learning and vision and the attitude, "I know."
Cf. also SRP:MR, p. 74. "To guide the growing personality into experiences that will entail a progressive discovery of the deeper meaning of the world and of human nature."
Cf. also Episcopal Council, "willingness to seek truth, with reverence and without fear."

2 TV:CHR, p. 218.

ing for both persons and society, but its truths to be realized must be turned into activity. "Ye shall know the truth, and the truth shall make you free." This truth of which the Master spoke is identified with ends that are universal, final, redeeming. "No one ever really finds himself," John R. Mott once said, "until he has identified himself with universal ends."

An essential of healthful mental activity is the willingness to face life as it really is. This means of course, a desire to seek for truth. It means that a person must be willing to face reality. Burnham places his strongest emphasis for mental hygiene upon this point: "The most important condition of mental health, the most potent factor in integrating the personality, the most difficult attainment of the human mind, a condition involved in and developed from the first condition, that is, attention to the present situation, is the attitude of facing reality and seeking for truth. This applies to all men everywhere, in all situations; but it is a hard saying. To face reality is hard enough when we know what it is; but in a world like this, with its kaleidoscopic interplay of conditions and events, we often do not know what reality, what truth is, so that for the individual in practical life, what seems a difficult but simple attitude becomes one of facing complexity, suspense, problems, mystery. While in its simplest form it means facing a definite situation, it soon develops into an attitude of trying to find reality."[1]

Complex and difficult as the search for truth and reality is, the centrality of the Christian view of life gives for each growing person a

---

1 WB:NM, p. 668.

[illegible] both personal and social, but its crisis is essentially a moral and religious crisis. "Personal man has broken, and the truth shall make you free." This truth of wisdom is the most urgent need of our day. Only truth of wisdom is the most [illegible] that are worthwhile. Truth, [illegible], is the one [illegible] that, as John R. Mott once said, "would be the identified thought of universal space."

An essential of personal moral activity is the willingness to face life as it really is. This means, of course, a desire to seek for truth. It means that a person must be willing to face reality. Perhaps [illegible] his statement emphasizes the moral aspect alone upon this point. Some most important conclusion of mental health, the most potent factor in increasing the creativity, [illegible] of [illegible] attainment of the "open mind," a condition involving an and developed from the first characteristic, that is, attention to the present situation, in the attitude of facing reality and seeking for truth. This applies to all men everywhere, in all situations; not just in a [illegible] society. To face reality is hard enough when we know what it is; but in a world like ours, with its kaleidoscopic interplay of complicated and [illegible], we often do not know what reality, when, stood it, so that our individual in personal life, when again a little is the [illegible] [illegible] one of facing reality, [illegible] [illegible]. While [illegible] [illegible] from it means facing a [illegible] illusion, it does develop into an attitude of trying to face reality.

Despite an difficult as the search for truth and reality is, the [illegible] of the [illegible] idea of life gives the [illegible] [illegible]

[illegible], op. cit.

Key by which the problems of life can be most easily and consistently solved. But as someone has aptly put it, "It is not easy to be a Christian; but it is a lot easier to be one than not to be one."

Seekers of truth invariably recognize that the universe is one of law and order. God, who represents its creator and sustainer has been the invariable object of quests such as this. It is impossible to demonstrate the truth of the existence of God by the objective proofs which comprise the prevailing method of our scientific age. Truth seeking rests finally upon the shoulders of faith, for nothing but confusion will result from the assumption that God can be demonstrated by the precision of delicate instruments. But that validation which eludes the objective testimony of instruments may be attained by the inner convictions of the soul. Either this represents truth or the testimony of the experience of men for thousands of years has been the testimony of delusion. The line between delusion and belief, of course, is vaporous and misty, but one may assume, on the basis of generation upon generations of experience, that that belief is true, and represents reality, the ultimate value of the universe, the satisfaction of universal ends, which finally liberates man for the fullest realization of his powers. Such is the liberation that belief in God, and Jesus as ultimate reality, promises. A life dominated by such a dynamic develops a philosophy in which religion is the central place and in which religion gives meaning to life. "Religion is rather a value that is given to all life. It is the experience of accord with beneficent, on-going purpose; it is a feeling of cosmic quality of righteousness -- a faith that this goodly human society is not merely our little human invention, but it is in the very nature of things. It is the confidence that there is a will of God that

key by which the problems of life can be most easily and consistently solved, or as someone has aptly put it, "It is not easy to be a Christian; but it is a lot easier to be one than not to be one."

Seekers of truth invariably recognize that the universe is one of law and order. God, who represents the creator and sustainer has been the invariable object of quests such as this. It is impossible to demonstrate the truth of the existence of God by the objective proofs which comprise the prevailing method of our scientific age. Truth seeking rests finally upon the shoulders of faith, for nothing but conviction will result from the assumption that God can be demonstrated by the precision of delicate instruments. But that validation which eludes the objective testimony of instruments may be attained by the inner convictions of the soul. Either this represents truth or the testimony of the experience of men for thousands of years has been the testimony of delusion. The line between delusion and belief, of course, is tenuous and shady, but one may assume, on the basis of generation upon generations of experience, that that belief in God represents reality, the ultimate value of the universe, the architection of universal ends, which finally liberates man for the fullest realization of his powers. Such is the liberation that belief in God, and Jesus as ultimate reality, promises. A life dominated by such a dynamic develops a philosophy in which religion is the central place and in which religion gives meaning to life. "Religion is rather a value that is given to all life. It is the experience of accord with beneficent, co-ordinating purpose; it is a feeling of strong quality of rightousness -- a faith that this godly human society is not merely our little human invention, but it is the very nature of things. It is the confidence that there is a will or God that

may be deserved and that may be achieved."[1]

Christian education sets for itself the task of giving the growing person a clear understanding of what religion is, and why men count it as one of their dearest possessions, their glimpse into reality that is true, and final. "There are moments," wrote Dostoyevsky, "when you feel the presence of the Eternal Harmony perfectly attained. They are not earthly. I do not mean that they are heavenly, but that man cannot endure them in his earthly aspect and live. He must be physically changed or die. The feeling is clear and unmistakable. It is as if you suddenly apprehended all nature and said, 'It is right. It is good.'"[2] Such is the revelation of truth which comes to its highest expression in the Christian life. It is a philosophy with a dynamic to give direction to life, to change it, and redeem it. To this end, Christian education further seeks "to lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe:"

1. To guide growing persons in the interpretation of the universe in the light of their faith in the power and purpose of God.
   Recognition of the presence and power of God in the world of nature.

2. To lead growing persons to the achievement of a faith in the validity and ultimate conservation of life's highest values.
   A constructive faith that ideals are eternally valid; conservation of the highest values; Christian interpretation of the problem of evil.

3. To guide growing persons in the discovery and adoption of a Christian interpretation of the problem of the continuity of personality in life after the death of the physical body.
   Life after death as a factor in Christian faith; a Christian interpretation of the problem of the ulti-

---

1 TS:RE, p. 234.
2 The Possessed, p. 554

may be observed and that may be achieved."[1]

Christian education acts for itself the task of giving the growing person a clear understanding of what religion is, and why man count it as one of their dearest possessions, their glimpse into reality that is true, and final. "There are moments," wrote Dostoyevsky, "when you feel the presence of the Eternal Harmony perfectly attained. They are not earthly. I do not mean that they are heavenly, but that man cannot endure them in his earthly aspect and live. He must be physically changed or die. The feeling is clear and unmistakable. It is as if you suddenly apprehended all nature and said, 'It is right. It is good.'"[2] Such is the revelation of truth which comes to its highest expression in the Christian life. It is a philosophy with a dynamic to give direction to life, to change it, and redeem it. To this end, Christian education further seeks "to lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe:"

1. To guide growing persons in the interpretation of the universe in the light of their faith in the power and purpose of God.
   Recognition of the presence and power of God in the world of nature.

2. To lead growing persons to the achievement of a faith in the reality and ultimate conservation of life's highest values.
   A constructive faith that ideals are eternally valid; conservation of the highest values; Christian interpretation of the problem of evil.

3. To guide growing persons in the discovery and adoption of a Christian interpretation of the problem of the continuity of personality in life after the death of the physical body.
   Life after death as a factor in Christian faith; Christian interpretation of the problem of the mili-

---

1 Ibid., p. 224.
2 The Consecrated, p. 104

mate conservation of values.

With truth-consciousness comes insight, vision, and intuition. There comes the power of forming an ideal, of seeing and describing a thing in the fulfilment of the promise and potency that are in it. Truth, vision, and insight might be called the right adjustment of faculty and opportunity. Such is health of mind. It enables the discovery of the ideal self, it means the hallowing of man. It means the growth of conscious dependence upon the high values of religion for the fullest realization of man's innate powers.

CHURCH-CONSCIOUSNESS AS OBJECTIVE:

"To develop in growing persons the ability and disposition to participate in the organized society of Christians - the Church."[1]

Someone has said that man is a "worshipping animal." Religious practises, even in the most primitive societies were social in nature. Men have always congregated to make their "common supplications." The strategic value of the church, as an organized body of persons with mutual purposes, common ideals, is obvious.

As far as mental health is concerned, beside the value of the sense of belonging which this objective implies, greater value to be derived is

---

1 PV:ORE, p. 87. The value to be derived is that of worship. The attitude, "I serve, God and man."
Cf. TS:RE, p. XVII, "Fellowship in the life of the religious group sharing its practises, its worship (involving its functional scriptures, its prayers, its hymnody) its ideas, its hopes, its ideals, its more purposes."
Cf. Jerusalem Council, LC:SRE, p. 82, "To build up a spiritualized brotherly community with a Christ-like church at the heart of it."
Cf. Episcopal Council: "Allegiance to the Church as the instrument for the building of the Kingdom of God."

mate conservation of values.

With truth-consciousness comes insight, vision, and intuition. There comes the power of forming an ideal, of seeing and describing a thing in the fulfillment of the promise and potency that are in it. Truth, vision, and insight might be called the right adjustment of reality and opportunity. Such is health of mind. It enables the discovery of the ideal self, it means the hallowing of man. It means the growth of conscious dependence upon the high values of religion for the fullest realization of man's innate powers.

MORAL-CONSCIOUSNESS AS OBJECTIVE:

"To develop in growing persons the ability and disposition to participate in the organized society of Christians - the Church."[1]

Someone has said that man is a "worshipping animal." Religious practices, even in the most primitive societies were social in nature. Men have always congregated to make their "common supplications." The strategic value of the church, as an organized body of persons with mutual purposes, common ideals, is obvious.

As far as moral health is concerned, beside the value of the sense of belonging which this objective implies, greater value to be derived is

---

1 PY:OKE, p. 87. The value to be derived is that of worship. The attitude, "I serve, God and man."
Cf. TS:RE, p. XVII, "Fellowship in the life of the religious group sharing its practices, its worship (involving its functional worship-tures, its prayers, its hymnody) its ideas, its hopes, its ideals, its more purposes."
Cf. Jerusalem Council, LC:SRE, p. 82. "To build up a spiritualized brotherly community with a Christ-like church at the heart of it."
Cf. Episcopal Council: "Allegiance to the Church as the instrument for the building of the Kingdom of God."

that of worship and the attitudes of service both to God and man which are its rightful end.

The function of worship in the gaining of release of mental and nervous tension, can hardly be over-stated. When anxiety states are present in a person, the feeling of the soul's relationship to the Divine who lifts the burden is of great remedial value. Dr. Sadler points out that the scientifically guided practise of prayer in hospitals for nervous and mentally disturbed people has met with phenomenal results.[1] Under the conditions of corporate worship, a liberation from conflict and disturbance occured in large numbers of cases. One cannot help but ask then if the church and its offices of worship should not provide the means for providing the stabilizing influence for minds and spirits that might otherwise be disturbed.

The Catholic Church has long recognized the value of the mass in protecting the individual soul from the trials of daily life. It has even insisted that regular attendance be maintained and perhaps it was "a wise old mother that knew her children." Religion in living must be disciplined in order to achieve its ends in the lives of its adherents. Church membership and activities of worship and service that grow out of it are important to mental as well as spiritual health.

To this end, Christian education seeks specifically "to develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church."

1. To guide growing persons into intelligent, active and efficient membership in the Christian Church.
   The church as the organized expression of Christianity;

---

1 See, Religion in Life Adjustments.

that of worship and the attitudes of service both to God and man which are its material end.

The function of worship in the easing of tensions of mental and nervous tension, can hardly be over-stated. When anxiety states are present in a person, the feeling of the soul's relationship to the Divine who lifts the burden is of great remedial value. Dr. Sadler points out that the scientifically guided practice of prayer in hospitals for nervous and mentally disordered people has met with phenomenal results.[1] Under the conditions of corporate worship, a liberation from conflict and disturbance occurred in large numbers of cases. One cannot help but ask then if the church and its offices of worship should not provide the means for providing the stabilizing influences for minds and spirits that might otherwise be disturbed.

The Catholic Church has long recognized the value of the mass in protecting the individual soul from the trials of daily life. It has even insisted that regular attendance be maintained and perhaps it was "a wise old mother that knew her children." Religion in living must be disciplined in order to achieve its ends in the lives of its adherents. Church membership and activities of worship and service that grow out of it are important to mental as well as spiritual health.

To this end, Christian education seeks specifically "to develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church."

1. To guide growing persons into intelligent, active and efficient membership in the Christian Church.
The church as the organized expression of Christianity;

---

1 See, Religion in Life Advertisements.

adequate preparation for worthy membership in this organization.

2. To guide growing persons into whole-hearted participation in constructive Christian service in and through the channels of the church.
Religious education in its responsibility for developing the efficient Christian and the outgoing church; the church as an avenue for Christian service.

3. To develop in growing persons the ability and disposition to make a constructive contribution to the progressive realization of a church which expresses more and more perfectly the Christian concept of the will and purpose of God for the world.
The church in process of continual reconstruction to meet the needs of a changing world; the ability and disposition on the part of every Christian to share constructively in developing the life of the church. (1a)

The larger objective of Church-consciousness must be, not simply to protect and foster its own life, but it must sow the seed which will blossom into the church of tomorrow, fit to meet the constantly expanding conditions of tomorrow. The increase in mental ill-health and nervous disturbance is one of the conditions which the organized church must meet.

RACE-CONSCIOUSNESS AS OBJECTIVE:

"To affect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience."[1]

One look at the situation in the so-called Christian world today

---

1 PV:ORE, p. 88. The values to be derived are good-will and culture, the attitude, "I love."
Cf. Matt. 5:9, "Blessed are the peace-makers: for they shall be called the children of God."
Cf. Jerusalem Council, LC, p. 83, "By practising world friendship to extend a Christian social order throughout the world, thus realizing Christ's vision of the Kingdom of God."
Cf. Episcopal Council: "Respect for personality enabling us to meet in Christ's spirit of love, people of all ages and of all social, racial, and religious traditions."
2 Ibidl, p. 87-88.

adequate preparation for worthy membership in this organization.

2. To guide growing persons into whole-hearted participation in constructive Christian service in and through the channels of the church.

Religious education is its responsibility for developing the original Christian and the outgoing church; the church as an avenue for Christian service.

3. To develop in growing persons the ability and disposition to make a constructive contribution to the progressive realization of a church which expresses more and more perfectly the Christian concept of the will and purpose of God for the world.

The church in process of continual reconstruction to meet the needs of a changing world; the ability and disposition on the part of every Christian to share constructively in developing the life of the church. (1a)

The larger objective of church-consciousness must be, not simply to protect and foster its own life, but it must sow the seed which will blossom into the church of tomorrow, fit to meet the constantly expanding conditions of tomorrow. The increase in mental ill-health and nervous disturbance is one of the conditions which the organized church must meet.

BACK-THEOLOGOSPHERE AS DEFECTIVE:

"To assist in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience."[1]

One look at the situation in the so-called Christian world today

---

1 PY:OHE, p. 88. The values to be derived are good-will and culture, the attitude, "I love."
Cf. Matt. 5:9, "Blessed are the peace-makers: for they shall be called the children of God."
Cf. Jerusalem Council, LC, p. 83, "By practicing world friendship to extend a Christian social order throughout the world, thus realizing Christ's vision of the kingdom of God."
Cf. Spiritual Council: "Respect for personality enabling us to meet in Christ's spirit of love, people of all ages and of all social, racial, and religious traditions."
2 Ibid., p. 87-88.

reveals a disheartening condition. In Germany, men who call themselves Christians are pressing the iron heel of social boycott down upon a great race of people, the Jews. In India, for years, a Christian nation has been bleeding the life's blood of another people for selfish gain. In South Africa, white men cruelly oppress their dark-skinned brothers. In our own land, hatred and greed and selfishness have continued to widen the yawning chasm of social and economic differences. One wonders if the followers of the Nazarene in his own time would recognize anything that they dreamed of as the ideal for the Kingdom of God, in the world of our age. -- But circumstances have not been much better in times past. --

Not long ago most of the civilized world was engaged in a senseless war. -- Tomorrow promises another, perhaps even worse. The state of mind created under such conditions has been called very significantly, the war psychosis.

That is a very definite description of a mental malady, and it is safe to say, that racial hatreds, and social strifes which result are just as certainly the result of mental unbalance. Let us examine the mental life, according to standards for mental health, which is dominant during conditions of personal hatreds, and strifes as well as group hatreds and strifes. What applies for the individual applies for the group.

Why does one person hate another? Because he may be jealous; because he may resent some action; because of a foolish selfish pride; because of selfishness which will not permit another's right to pleasure or possessions. These are the basic perversions of the spirit which are responsible for most social difficulties. Some ego-centric persons and social groups suffer from the delusion that because of their birth, or talents, they have

reveals a disheartening condition. In Germany, man who call themselves Christians are preaching the iron heel of social boycott down upon a great race of people, the Jews. In India, for years, a Christian nation has been bleeding the life's blood of another people for selfish gain. In South Africa, white men cruelly oppress their dark-skinned brothers. In our own land, hatred and greed and selfishness have continued to widen the yawning chasm of social and economic differences. One wonders if the followers of the Nazarene in his own time would recognize anything that they dreamed of as the ideal for the Kingdom of God, in the world of our age. -- But circumstances have not been much better in times past. --

Not long ago most of the civilized world was engaged in a ruthless war. -- Tomorrow promises another, perhaps even worse. The state of mind created under such conditions has been called very significantly, the war psychosis.

That is a very definite description of a mental malady, and it is safe to say, that racial hatreds, and social strifes which result are just as certainly the result of mental unbalance. Let us examine the mental life, according to standards for mental health, which is dominant during conditions of personal hatreds, and strifes as well as group hatreds and strifes. What applies for the individual applies for the group.

Why does one person hate another? Because he may be jealous; because he may resent some action; because of a foolish selfish pride; because of selfishness which will not permit another's right to pleasure or possessions. These are the basic perversions of the spirit which are responsible for most social difficulties. Some ego-centric persons and social groups suffer from the delusion that because of their birth, or talents, they have

rights supremely above those of others. This attitude is so deeply ingrained in many natures that it is nothing less than pathological. The pathetic thing is that such characterizes the intolerance of many religious communions. Yes, it is pathological, if the norm for health of mind is characterized by that outgoing, self-sacrificing love for others, for even the Samaritans', as was in the mind and spirit of Jesus.

Our social strifes are logical and rational enough. But a deluded person is perhaps the most consistently rational of all persons. The difficulty is that his logical construction is based on a wrong premise. We adjudge a person insane, mentally ill, when his mental processes and conclusions do not correspond with an external, objective reality critically considered. -- In like manner, social strife, hatred, racial oppression, war, economic inequality, sectarian hatreds and clashes are products of a deluded society and separately deluded war is insane! Social inequalities are the products of social delusion. Economic inequalities are the result of grasping, anti-social attitudes which have persisted for generations until the psychosis of social maladjustment has come to be regarded as the "normal" thing, and is, therefore, tolerated, or accepted.

The Kingdom of God will have something to do with the race as a whole, with society, and its contribution of culture. In that Kingdom, security, freedom from strife, opportunity, spirituality, health of mind, and health of body will be secured for all. Christian education seeks to realize this end; and:

1. To lead growing persons to a knowledge and an appreciation of the Bible.
   The Bible as a record of developing religious experience; its meaning for the life of today.

rights supremely above those of others. This attitude is so deeply ingrained in many natures that it is nothing less than pathological. The pathetic thing is that such characterizes the intolerance of many religious communions. Yes, it is pathological. If the norm for health of mind is characterized by that outgoing, self-sacrificing love for others, for even the 'enemies', as was in the mind and spirit of Jesus.

Our social evils are logical and rational enough. But a deluded person is perhaps the most consistently rational of all persons. The difficulty is that his logical construction is based on a wrong premise. We judge a person insane, mentally ill, when his mental processes and conclusions do not correspond with an external, objective reality critically considered. -- In like manner, social evils, hatred, racial oppression, war, economic inequality, sectarian hatreds and clashes are products of a deluded society and separately deluded war is insane! Social inequalities are the products of social delusion. Economic inequalities are the result of grasping, anti-social attitudes which have persisted for generations until the psychosis of social maladjustment has come to be regarded as the "normal" thing, and is, therefore, tolerated, or accepted.

The Kingdom of God will have something to do with the race as a whole, with society, and its contribution of culture. In that Kingdom, security, freedom from strife, opportunity, spirituality, health of mind, and health of body will be secured for all. Christian education seeks to realize this end; and:

1. To lead growing persons to a knowledge and an appreciation of the Bible.
   The Bible as a record of developing religious experiences; its meaning for the life of today.

2. To lead growing persons to a familiarity with the best Christian thought as a stimulus and guide toward a developing faith.

Assimilation of the best thought of men in seeking to interpret God and the religious experience; guidance through the world's moral leaders.

3. To lead growing persons into a sympathetic appreciation of the best thought and ideas in other faiths.

Fair-mindedness toward the best in thoughts and experience of all religion; seeing in the religious experience of the world a common struggle toward an apprehension of God and the ideal way of life.

4. To lead growing persons to an acquaintance with and appreciation of religious culture as recorded in the fine arts.

Other elements in the religious heritage of the race; the fine arts as an expression of man's religious aspirations, and as an aid to religious experience.

The final objective then, of Christian education is concerned with the assimilation of the best cultural and religious contributions of the race. It seeks to undergird the entire social structure with those ideals of love, service, harmony, understanding and good-will which so characterized the attitude and practise of its founder. A life regulated in terms of these standards is as we have tried again and again to suggest, a normally and ideally integrated personality. A Christian society made up of such persons, will pass to succeeding generations, healthy-mindedness.

2. To lead growing persons to a familiarity with the best Christian thought as a stimulus and guide toward a developing faith.

Assimilation of the best thought of men in seeking to interpret God and the religious experiences; guidance through the world's moral leaders.

3. To lead growing persons into a sympathetic appreciation of the best thought and ideas in other faiths.

Fair-mindedness toward the best in thoughts and experiences of all religions; seeing in the religious experience of the world a common struggle toward an apprehension of God and the ideal way of life.

4. To lead growing persons to an acquaintance with and appreciation of religious culture as recorded in the fine arts.

Other elements in the religious heritage of the race; the fine arts as an expression of man's religious aspirations, and as an aid to religious experience.

The final objective then, of Christian education is concerned with the assimilation of the best cultural and religious contributions of the race. It seeks to understand the entire social structure with those ideals of love, service, harmony, understanding and good-will which so characterize the attitude and practice of its founder. A life regulated in terms of these standards is as we have tried again and again to suggest, a normally and ideally integrated personality. A Christian society made up of such persons, will pass to succeeding generations, healthy-mindedness.

Chapter IV

JESUS AND MENTAL HEALTH

Introduction:

"The Christian religion," says Dr. Elwood Worcester, "began as a religion of health and happiness."[1] If the Gospel record really presents an adequate picture of the healing ministry of Jesus, and we suppose that it does, then we may assume that health of mind and body is the ideal will of God for man. Christianity has caught the essence of the healing ministry of Jesus in at least one respect in that it has sponsored for a long time institutions for the care of the sick. Mental healing, that is, the curing of ailments and the prevention of them that arise in the mind, has not been as largely followed through to what we believe to be the natural, rightful function of the church. The reason for this failure is perhaps that scientific advances, psychological studies and critical study of mental disease has led to some skepticism with reference to the curative efficacy of religion. While cures have been effected time and again by religion, or religious means, the easy way to dismiss or discount them is to ascribe them to "natural psychological processes." If we believe in the immanence of God, then any analysis of method which reveals the mechanisms of therapeutics can be said to involve God in the process even if it can be described in scientific or psychological terms.

But let us look for a philosophy of mental health that will be consistent with the faith of a Christian -- with Jesus.

---

1 Making Life Better, p. 1.

Chapter IV

JESUS AND MENTAL HEALING

Introduction:

"The Christian religion," says Dr. Elwood Worcester, "began as a religion of health and happiness."[1] If the Gospel record really presents an adequate picture of the healing ministry of Jesus, and we suppose that it does, then we may assume that health of mind and body is the ideal will of God for man. Christianity has caught the essence of the healing ministry of Jesus in at least one respect in that it has sponsored for a long time institutions for the care of the sick. Mental healing, that is, the curing of ailments and the prevention of them that arise in the mind, has not been as largely followed through to what we believe to be the natural, rightful function of the church. The reason for this failure is perhaps that scientific advances, psychological studies and critical study of mental disease has led to some skepticism with reference to the curative efficacy of religion. While cures have been effected time and again by religion, or religious means, the easy way to dismiss or discount them is to ascribe them to "natural psychological processes." If we believe in the immanence of God, then any analysis of method which reveals the mechanisms of therapeutics can be said to involve God in the process even if it can be described in scientific or psychological terms.

But let us look for a philosophy of mental health that will be consistent with the faith of a Christian -- with Jesus.

---

1 Healing Life Better, p. 1.

MENTAL HEALTH FOR CHRISTIANS:

It may be safely said, that the human mind cannot function in this life, at least not as we are able to perceive it, except through the nervous system at work. Physiological studies reveal the fact that certain parts of the brain control certain specific bodily as well as psychological functions. If any portion of the brain is injured, corresponding functions, either bodily, or psychological are impaired, may cease to function altogether, or become abnormal. While these are well known facts, some religious philosophies are inclined to ignore them.

The nature of the ultimate connection between the mind and the brain is inscrutable. No religious person can hold that thought, feeling, and volition are generated in the brain by purely mechanical processes. Most of the higher religious creeds and philosophies hold to the belief that in this life, Mind is the initiator of mental activity, that it outlives the brain which is merely instrumental to its temporal existence. There are three very much debated philosophic theories as to the relationship of mind to body, but a discussion of their merits and defects is unnecessary here. We know, it seems to me, by physical evidence that mind as we understand it, is dependent upon a nervous system to work. It is a safe thing to believe by reasonable inference from the facts of life and on scientific grounds, to say nothing of the religious (which is, it seems to me, almost imperative) that mind is transcendent over the mechanisms of bodily function.

Since mind is dependent upon nervous systems to work, since every function of mind requires a corresponding function of the brain, it follows that if all these functions are to be alert, strong, energetic and adequate, the brain and nervous system must be perfectly healthy. If deform-

MENTAL HEALTH FOR CHRISTIANS:

It may be safely said, that the human mind cannot function in this life, at least not as we are able to perceive it, except through the nervous system at work. Physiological studies reveal the fact that certain parts of the brain control certain specific bodily as well as psychological functions. If any portion of the brain is injured, corresponding functions, either bodily, or psychological are impaired, may cease to function altogether, or become abnormal. While these are well known facts, some religious philosophies are inclined to ignore them.

The nature of the ultimate connection between the mind and the brain is insoluble. No religious person can hold that thought, feeling, and volition are generated in the brain by purely mechanical processes. Most of the higher religious creeds and philosophies hold to the belief that in this life, Mind is the initiator of mental activity, that it utilizes the brain which is merely instrumental to its temporal existence. There are there very much debated philosophic theories as to the relationship of mind to body, but a discussion of their merits and defects is unnecessary here. We know, it seems to me, by physical evidence that mind as we understand it, is dependent upon a nervous system to work. It is a safe thing to believe by reasonable inference from the facts of life and on scientific grounds, to say nothing of the religious (which is, it seems to me, almost imperative) that mind is transcendent over the mechanisms of bodily function.

Since mind is dependent upon nervous system to work, since every function of mind requires a corresponding function of the brain, it follows that if all these functions are to be alert, strong, energetic and adequate, the brain and nervous system must be perfectly healthy. If deform-

ation is present in even a very slight degree, what we call health of mind, will be impaired in a corresponding degree. Dr. Bernard Hart says: "(The study of cerebral insanity led to the) demonstration of the facts of cerebral topography, the discovery that definite portions of the brain controlled definite bodily functions. It was found, for example, that a portion of the brain, now known as the 'motor area', controlled all the movements of the head and limbs, so that if a part of this area were destroyed, complete paralysis of the corresponding limb immediately followed."[1]

There are a great many religious people who are unwilling to believe that health is necessary to the living of the good life in its fullest and most beautiful development. We need to remind ourselves again that the very first clause of the Christian creed conceives of the creation of the world as the act of the Divine will, love, and purpose. If God is our Creator and Sustainer, it is He who joined mind and brain together for the terms of this earthly life and made health of the mind dependent upon the health of the body. The fact that high spiritual living has been possible under conditions of severe ill health only indicates that the spirit triumphs over matter and that bodily disease in those cases had nothing to do with mental and spiritual activity. But who can say that under conditions of good health, spirituality might have developed to an even higher degree and greater completeness?

But by far the larger group of mental difficulties, as has already been pointed out are not the result of bodily ills, but of failure in psychic adjustments. -- We have seen how growing persons are continually

---

1 The Psychology of Insanity, p. 8.

ation is present in even a very slight degree, what we call health or mind, will be impaired in a corresponding degree. Dr. Bernard Hart says: "(The study of cerebral insanity led to the) demonstration of the facts of cerebral topography, the discovery that definite portions of the brain controlled definite bodily functions. It was found, for example, that a portion of the brain, now known as the 'motor area', controlled all the movements of the head and limbs, so that if a part of this area were destroyed, complete paralysis of the corresponding limb immediately followed."[1]

There are a great many religious people who are unwilling to believe that health is necessary to the living of the good life in its fullest and most beautiful development. We need to remind ourselves again that the very first clause of the Christian creed conceives of the creation of the world as the act of the Divine will, love, and purpose. If God is our Creator and Sustainer, it is He who joined mind and brain together for the tasks of this earthly life and made health of the mind dependent upon the health of the body. The fact that high spiritual living has been possible under conditions of severe ill health only indicates that the spirit triumphs over matter and that bodily disease in those cases has nothing to do with mental and spiritual activity. But we can say that under conditions of good health, spirituality might have developed to an even higher degree and greater completeness.

But by far the larger group of mental difficulties, as has already been pointed out are not the result of bodily ills, but of failure in possible adjustments. -- We have seen how growing persons are continually

---

1 The Psychology of Insanity, p. 8.

being, stimulated, conditioned, and must undergo processes of readjustment in order to integrate normally in accordance with the specific level of mental and physical adjustment they have achieved. The Self needs and seeks satisfaction for its strivings and as new desires and needs are aroused, often they come into direct conflict with other ideals for life. Unless such conflict is resolved, mental strife results. The problem is either conquered in terms of the higher ideal or the lower; if the higher has been achieved, growth and development proceed. If an individual adjusts by retreating to lower levels, disorientation finally results and a state of unbalance results. This is but one of the numerous mechanisms of psychic life which is capable of mal-functioning and misdirection. There are very definite laws which operate in the mental life, even as in physical phenomena. Persons are not to be held entirely responsible for the products of their mental life. Everyone knows the tremendous influence of environment upon the developing personality. For this reason, Christian people need to accept the responsibility of securing sound mental health for everybody. Christian education has implicit in its objectives those conditions for the developing of full-rounded, well-balanced, well-integrated personalities such as mental hygiene as a science devoted to the betterment of human conditions, is striving to realize.

No consideration of mental hygiene and Christianity would be complete without some discussion of Jesus, its founder. A study of Jesus in the light of modern mental hygiene principles has convinced me that in his work and teaching, he used sound methodology, modern and scientific, true to the best principles known today. Or, to put it in another way; no principle of mental hygiene; no rule for life, no ethical, moral, or religious insight that might contribute to more adequate integration of the personality,

being, activated, conditioned, and must undergo processes of readjustment in order to integrate normally in accordance with the specific level of mental and physical adjustment they have achieved. The self needs and seeks acceleration for its activings and as new desires and needs are achieved, often they come into direct conflict with other ideals for life. Unless such conflict is resolved, mental strife results. The problem is either centered in terms of the higher ideal or the lower; if the higher has been achieved, growth and development proceed. If an individual adjusts by returning to lower levels, disintegration finally results and a state of unrest results. This is but one of the numerous mechanisms of psychotic life which is capable of mal-functioning and maladjustment. There are very definite laws which operate in the mental life, even as in physical phenomena. Parents are not to be held entirely responsible for the products of their mental life. Everyone knows the tremendous influence of environment upon the developing personality. For this reason, Christian people need to accept the responsibility of securing sound mental health for everybody. Christian education has implicit in its objectives these conditions for the developing of intelligent, well-balanced, well-integrated personalities such as mental hygiene as a science devoted to the betterment of human conditions, is striving to realize.

No consideration of mental hygiene and Christianity would be complete without some discussion of Jesus, its founder. A study of Jesus in the light of modern mental hygiene principles has convinced me that in his work and teaching, he used sound methodology, modern and scientific, true to the best principles known today. Or, to put it in another way; no principle of mental hygiene; no rule for life, no ethical, moral, or religious insight that might contribute to more adequate integration of the personality,

a greater degree of mental health has been constructed or contrived since Jesus. The finest and best was anticipated by him. His approach to men was positive in character and never forbiddingly negative. He adapted his teachings definitely to the mental capacities of his hearers. He did not expect the same thing from all, for he knew that not all men were mentally or morally equal. His emphasis was rather upon attitudes than accomplishments. The dynamic in the moral and spiritual life was his ideal and not the static, - the intent of heart rather than the outer action, - the particular intellectual apprehension was what counted most with him. Central in his method was his generous and encouraging spirit. He saw hidden good in every life and no matter how deeply buried it seemed to be, he held high hopes for its germination and development. He sought to bring to the surface the best in men and to start them on the road to the development of full-rounded personalities. Jesus' way of life values highly moral and intellectual initiative, which is essential for growth, mental self-reliance, mental health.

Let us then, recognizing that Jesus did not present in any formal way a system of mental hygiene, try to discover what in his methods and teachings contributes to our study of Christian education and its function for the maintenance of mental health.

MENTAL SELF-RELIANCE: (1)

Jesus seemed to deal with persons on the principle that the mind should have free scope. Such freedom liberates reason and conscience and encourages independence in the thinking process. Without it the mind grows

---

1 Cf. Macleod, Mental Hygiene as Taught by Jesus, p. 19.

a greater degree of mental health has been constructed or contrived since Jesus. The finest and best was anticipated by him. His approach to men was positive in character and never forbiddingly negative. He adapted his teaching definitely to the mental capacities of his hearers. He did not expect the same thing from all, for he knew that not all men were mentally or morally equal. His emphasis was rather upon attitudes than accomplishments. The dynamic in the moral and spiritual life was his ideal and not the static - the intent of heart rather than the outer action, - the particular intellectual apprehension was what counted most with him. Central in his method was his generous and encouraging spirit. He saw hidden good in every life and no matter how deeply buried it seemed to be, he held high hopes for its germination and development. He sought to bring to the surface the best in men and to start them on the road to the development of full-rounded personalities. Jesus' way of life values highly moral and intellectual initiative, which is essential for growth, mental self-reliance, mental health.

Let us then, recognizing that Jesus did not present in any formal way a system of mental hygiene, try to discover what in his methods and teachings contributes to our study of Christian education and its function for the maintenance of mental health.

MENTAL SELF-RELIANCE: (1)

Jesus seemed to deal with persons on the principle that the mind should have free scope. Such freedom liberates reason and conscience and encourages independence in the thinking process. Without it the mind grows

---

1 Dr. Macfadden, Mental Hygiene as Taught by Jesus, p. 18.

more cramped and confined and individuality never comes to its complete fulfilment. Repression and coercion of mental freedom results in stunting and arresting growth. Jesus recognized the essential value and hygiene of open-mindedness.

Mark suggests an incident which is significant in this connection.[1] A scribe, apparently a sincere fellow, asked Jesus, "What command is first of all?" He was manifestly pleased and satisfied with the answer that Jesus gave, and Jesus was quick to commend him. "And when Jesus saw that he answered discreetly, He said unto him, 'Thou art not far from the Kingdom of God.'" -- In this connection the word "discreetly" is of special significance. It means, literally, "having a mind." Bruce translates it; "Intelligently, as one who had a mind of his own, and really thought what he said."[2] It describes an honest and sincere thinker. Jesus here, as no doubt he did on numerous occasions during his ministry, put a premium on free and independent, honest thinking and judgment. "What the Lord observed in reference to the man was the intelligence displayed by his answer. It was shown not only in accepting the Lord's judgment as to the primary commandments, but in detecting and admitting the principle on which judgment rested, viz., the superiority of moral over ritual obligation."[3]

Jesus met his questioners in the expression of their own judgment, and appealed always to the man's moral sense, or reason. Compare the incident where the lawyer came to him and asked him what he should do to inherit mental life. His method is supremely revealed in his answer: "And he

---

1 Mark xii:28-34.
2 Bruce, A. B., The Expositor's Greek Testament, Vol. I, p. 425.
3 Swete, H. B., The Gospel of Mark, p. 269f.

more cramped and confined and individuality never comes to its complete fulfilment. Repression and coercion of mental freedom results in stunting and arresting growth. Jesus recognized the essential value and hyphens of open-mindedness.

Mark suggests an incident which is significant in this connection.[1] A scribe, apparently a sincere fellow, asked Jesus, "What command is first of all?" He was manifestly pleased and satisfied with the answer that Jesus gave, and Jesus was quick to commend him. "And when Jesus saw that he answered discreetly, He said unto him, 'Thou art not far from the Kingdom of God.'" -- In this connection the word "discreetly" is of special significance. It means, literally, "having a mind." Bruce translates it: "intelligently, as one who had a mind of his own, and really thought what he said."[2] It describes an honest and sincere thinker. Jesus here, as no doubt he did on numerous occasions during his ministry, put a premium on free and independent, honest thinking and judgment. "What the lord observed in reference to the man was the intelligence displayed by his answer. It was shown not only in accepting the lord's judgment as to the primary commandments, but in detecting and admitting the principle on which judgment rested, viz., the superiority of moral over ritual obligation."[3]

Jesus met his questioners in the expression of their own judgment, and appealed always to the man's moral sense, or reason. Compare the incident where the lawyer came to him and asked him what he should do to inherit mental life. His method is supremely revealed in his answer: "And he

---

1. Mark xii:28-34.
2. Bruce, A. B., The Expositor's Greek Testament, Vol. I, p. 423.
3. Swete, H. B., The Gospel of Mark, p. 286f.

said unto (the lawyer) what is written in the law? How readest thou?"[1]

Again and again in Jesus' dealing with people we find him inviting them to use their own minds. The freedom of mental self-reliance is illustrated by his frequent use of questions aimed to arouse independent thought. Compare, for example, the parable of the lost sheep. "What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?"[2] Compare also Jesus' practice of paying compliments to his hearers' good judgment and intelligence as we find it exemplified in the story of the tribute money. It was in this particular situation that they tried to ensnare him.[3] The implication that they were of course competent to answer their own query came in the reply, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Again, we find the same vivid recognition of his method of encouraging mental self-reliance in John's appreciative memory of Jesus' words: "If any man willeth to do his will, he shall know of the teaching, whether it is of God or whether I speak from myself."[4]

Jesus' constant reminders of past learning, "Ye have heard it said," his sweet reasonableness in dealing with the shrouded mental attitudes of his hearers, his understanding of things it is good and bad for men to think, and his encouragement of their latent mental abilities are constantly reoccuring. It is as though he had said: "Let a man investigate truth for

---

1 Luke x:25,26.
2 Luke xv:4. Cf. also the parable of the lost coin, Luke xv:8 which begins in the same way.
3 Matt. xxii:15-22, also Mark xii:13-17, and Luke xx:20-26.
4 John vi:16,17.

said unto (the lawyer) what is written in the law? How readest thou?"[1]

Again and again in Jesus' dealing with people we find him inviting them to use their own minds. The freedom of mental self-reliance is illustrated by his frequent use of questions aimed to arouse independent thought. Compare, for example, the parable of the lost sheep. "What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?"[2] Compare also Jesus' practice of paying compliments to his hearers' good judgment and intelligence as we find it exemplified in the story of the tribute money. It was in this particular situation that they tried to ensnare him.[3] The implication that they were of course competent to answer their own query came in the reply, "render unto Caesar the things that are Caesar's and unto God the things that are God's." Again, we find the same vivid recognition of his method of encouraging mental self-reliance in John's appreciative memory of Jesus' words: "If any man willeth to do his will, he shall know of the teaching, whether it is of God or whether I speak from myself."[4]

Jesus' constant reminders of past learning, "Ye have heard it said," his sweet reasonableness in dealing with the shrouded mental attitudes of his hearers, his understanding of things it is good and bad for men to think, and his encouragement of their latent mental activities are constantly recurring. It is as though he had said: "Let a man investigate truth for

---

1 Luke x:25,26.
2 Luke xv:4. Cf. also the parable of the lost coin, Luke xv:8 which begins in the same way.
3 Matt. xxii:15-22, also Mark xii:13-17, and Luke xx:20-26.
4 John vi:16,17.

himself and put it to proof, and not feel that he must accept it merely because I have spoken. It is a privilege to accept the duty and initiative of self-discovery. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.'"[1]

ADJUSTMENT TO LIFE:

"In the spiritual dispensation of truth," said Frederick W. Robertson in his "Lectures on the Epistles to the Corinthians," "economy means that prudent distribution which does not squander it uselessly away when it can do no good, but which apportions to each age, and to each capacity, the amount it can turn to good account. It implies a prudent wise reserve. Now this principle is stated in the second verse, 'I have fed you with milk, and not with meat' (I Cor. iii:2), and although, in its implication, some errors might be committed by withholding truths which should be granted, and in failing to distribute them at the required time, still the principle is a simple one and a true one. For different ages, different kinds of food. For childhood, or 'babes in Christ', milk. For them that are of full age, or who have the power of discerning both good and evil, 'strong meat.' But reverse this, and the child becomes sick and fevered. And the reason of this is that what is strength to the man is injury to the child -- it cannot bear it."[2]

Paul's method, as here described, was happily used by Jesus in dealing with people. Compare his words, "unto you it is given to know the

---

1 Matt. vii:7,8.
2 Life, and Letters, and Addresses of Frederick W. Robertson, M.A., Lecture 7, p. 438.

himself and put it to proof, and not feel that he must accept it merely because I have spoken. It is a privilege to accept the duty and initiative of self-discovery. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.'[1]

ADJUSTMENT TO LIVES

"In the spiritual dispensation of truth," said Frederick W. Robertson in his "Lectures on the Epistles to the Corinthians," "economy means that prudent distribution which does not squander it uselessly away when it can do no good, but which apportions to each age, and to each capacity, the amount it can turn to good account. It implies a prudent wise reserve. For this principle is stated in the second verse, 'I have fed you with milk, and not with meat' (1 Cor. iii:2), and although, in its implication, some errors might be committed by withholding truths which should be granted, and in failing to distribute them at the required time, still the principle is a simple one and a true one. For different ages, different kinds of food. For childhood, or 'babes in Christ', milk. For them that are of full age, or who have the power of discerning both good and evil, 'strong meat.' Not reverse this, and the child becomes sick and feverish. And the reason of this is that what is strength to the man is injury to the child -- it cannot bear it."[2]

Paul's method, as here described, was happily used by Jesus in dealing with people. Compare his words, "Unto you it is given to know the

---

1 Matt. vii:7,8.
2 Life, and Letters, and Addresses of Frederick W. Robertson, M.A., Lectures 7, p. 438.

mysteries of the Kingdom of heaven, but to them it is not given."[1] Jesus recognized the difficulty that a teacher finds always in adjusting students to life, which is the high end of all education. His message was concerned with the highest of all adjustments, that of man to the Divine Father. Perhaps that is why, with his keen insight, he drew upon the daily experiences, simple but cogent, that were so familiar to all of his hearers -- a woman losing a coin and searching eagerly for it -- God was like that, he said. Or, again he pictured a shepherd out during the chill night looking for a lost sheep. Such was the burden of God; a lost lamb found after a night's searching. It does not seem to me that Jesus intended to veil truth for all but a chosen few. Thought of them in their setting makes many of them naïvely obvious. He was concerned to illustrate what adjustment to life, to the Kingdom, must be like.

There are other sayings of a similar import:

"Listen, everyone who has ears!" (1)

"With many such parables He would speak the word to them according to their capacity for receiving it. But except in parables He spoke nothing to them; while to His own disciples He explained everything, in private." (2)

"He replied, 'who can receive this teaching, but only those on whom the grace has been bestowed.'" (3)

"'There are men who from their birth have been disabled by men, and others who have disabled themselves for the sake of the Kingdom of heaven. He who is able to receive this, let him receive it.'" (4)

"'Give not that which is holy to the dogs, nor throw your pearls to the swine; otherwise they will trample them under their feet and then turn and mangle you.'" (5)

1a Matt. xiii:2.
2 Mar. iv:33-34.
4 Matt. xix:12.
1 Matt. xiii:9.
3 Matt. xix:2.
5 Matt. 7:6

mysteries of the Kingdom of heaven, but to them it is not given." Jesus recognized the difficulty that a teacher finds always in adjusting students to life, which is the high end of all education. His message was concerned with the highest of all adjustments, that of man to the Divine Father. Perhaps that is why, with his keen insight, he drew upon the daily experiences, simple but cogent, that were so familiar to all of his hearers -- a woman losing a coin and searching eagerly for it -- God was like that, he said. Or, again he pictured a shepherd out during the chill night looking for a lost sheep. Such was the burden of God; a lost lamb found after a night's searching. It does not seem to me that Jesus intended to veil truth for all but a chosen few. Thought of them in their setting makes many of them naively obvious. He was concerned to illustrate what adjustment to life, to the Kingdom, must be like.

There are other sayings of a similar import:

"Listen, everyone who has ears!" (1)

"With many such parables He would speak the word to them according to their capacity for receiving it. But except in parables He spoke nothing to them; while to His own disciples He explained everything, in private." (2)

"He replied, 'who can receive this teaching, but only those on whom the grace has been bestowed.'" (3)

"'There are men who from their birth have been disabled by men, and others who have disabled themselves for the sake of the Kingdom of heaven. He who is able to receive this, let him receive it.'" (4)

"'Give not that which is holy to the dogs, nor throw your pearls to the swine; otherwise they will trample them under their feet and then turn and mangle you.'" (5)

1a Matt. xiii:9.
2 Mar. iv:33-34.
4 Matt. xixi:12.
1 Matt. xiii:9.
3 Matt. xix:2.
5 Matt. 7:6

"And that servant who has been told his Master's will and yet made preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded." (1)

"Moreover, what I say to you I say to all -- Be wakeful!" (2)

"'Master,' said Peter, 'are you addressing this parable to us, or to all alike?'" (3)

"About that time Jesus exclaimed, 'I heartily praise Thee, Father, Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes.'" (4)

"Jesus prayed, 'Father, forgive them, for they know not what they are doing.'" (5)

"Why, it is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one - to each according to his individual capacity; and then started from home. Without delay the one who had received the five talents went and employed them in business, and gained five more. In the same way he who had the two gained two more. But the man who had received the one went and dug a hole and buried his master's money.

"After a long lapse of time the master of those servants returned, and had a reckoning with them. The one who had received the five talents came and brought five more and said,

"'Sir, it was five talents that you entrusted to me: see, I have gained five more.'

"'You have done well, good and trustworthy servant,' replied his master; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.'

"The second, who had received the two talents, came and said,

"'Sir, it was two talents you entrusted to me: see, I have gained two more.'

"'Good and trustworthy servant, you have done well,' his master replied; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.'

"'But, next, the man who had the one talent in his keeping came and said,

---

1 Luke xii:47-48.
2 Mark xiii:37.
3 Luke xii:41.
4 Matt. xi:25.
5 Luke. xxiii:34.

"And that servant who has been told his Master's will and yet made preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserves the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded." (1)

"Moreover, what I say to you I say to all -- Be watchful!" (2)

"'Master,' said Peter, 'are you addressing this parable to us, or to all alike?'" (3)

"About that time Jesus exclaimed, 'I heartily praise Thee, Father, Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes.'" (4)

"Jesus prayed, 'Father, forgive them, for they know not what they are doing.'" (5)

"Why, it is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one - to each according to his individual capacity; and then started from home. Without delay the one who had received the five talents went and employed them in business, and gained five more. In the same way he who had the two gained two more. But the man who had received the one went and dug a hole and buried his master's money.

"After a long lapse of time the master of those servants returned, and had a reckoning with them. The one who had received the five talents came and brought five more and said,

"'Sir, it was five talents that you entrusted to me: see, I have gained five more.'

"'You have done well, good and trustworthy servant,' replied his master; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.'

"The second, who had received the two talents, came and said,

"'Sir, it was two talents you entrusted to me: see, I have gained two more.'

"'Good and trustworthy servant, you have done well,' his master replied; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.'

"'But, next, the man who had the one talent in his keeping came and said,

---

1 Luke xii:47-48.
2 Mark xiii:37.
3 Luke xii:41.
4 Matt. xi:25.
5 Luke. xxiii:34.

"'Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed. So being afraid I went and buried your talent in the ground: there you have what belongs to you.'

"' You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away the talent from him, and give it to the man who has the ten.' (For to everyone who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) 'But as for this worthless servant, put him into the darkness outside: there will be the weeping and the gnashing of teeth.'" (1)

Jesus' principle of commendation and promotion was one -- "To each according to his several ability." He took care in fitting the yoke of his teaching to the mental shoulders of his followers. "'It is not every man,' He replied, 'who can receive this teaching, but only those on whom the grace has been bestowed."[2] "But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded."[3]

Many were not able to achieve the sense of recognition of adjustment principles which he eagerly coveted for them. There was a dignified reserve in his method, a reserve which made him hesitate to force himself upon minds unable to grasp his meanings. "The reserve of Jesus, in dealing with an age at all points so immeasurably below him, is one of the notes of his surpassing greatness. He knew that the individual, the age, and the race must outgrow crude and erroneous opinion, that indeed, growth is the only possible

---

1 Matt. xxv:14-30.
2 Matt. xix:11.
3 Luke xii:48.

"'Sir, I knew you to be a severe man, reaping where you had not sown and gathering what you had not winnowed. So being afraid I went and buried your talent in the ground: there you have what belongs to you.'

"'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and gather what I have not winnowed? Your duty then was to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away the talent from him, and give it to the man who has the ten.' (For to everyone who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) 'Put as for this worthless servant, put him into the darkness outside: there will be the weeping and the gnashing of teeth.'" (1)

Jesus' principle of commendation and promotion was one -- "To each according to his several ability." He took care in fitting the yoke of his teaching to the mental shoulders of his followers. "'It is not every man,' He replied, 'who can receive this teaching, but only those on whom the grace has been bestowed.'" (2) "But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded." (3)

Many were not able to achieve the same of recognition of adjustment principles which he eagerly covered for them. There was a dignified reserve in his method, a reserve which made him hesitate to force himself upon minds unable to grasp his meanings. The reserve of Jesus, in dealing with an age at all points so immeasurably below him, is one of the notes of his surpassing greatness. He knew that the individual, the age, and the race must outgrow crude and erroneous opinion, that indeed, growth is the only possibility

---

1 Matt. xxv:14-30.
2 Matt. xix:11.
3 Luke xii:48.

emancipation."[1] Adjustment to life was for Jesus, adjustment to the Kingdom. Getting into that relationship made growth, emancipation, redemption possible. It was his desire to see all men achieve it.

The long look back; reflection upon him and his teaching seem to leave clear indication that the most adequate adjustment to life of all adjustments is possible according to his standard. Jesus is right!

THE HYGIENE OF THE OPTIMISTIC SPIRIT:

Jesus knew how to put heart into people. He understood the value of encouragement. His entire life is a succession of expressions of his amazing joy and good cheer.[2] Jesus was never the kind to discourage or condemn (except religious hypocrites and those that were cruel to little children). He sought to bring high courage and optimism into the lives of those who sought and loved him. It is interesting at this point to remember the stories of his dealings with people who needed encouragement. Mary Magdalene has been traditionally identified as a woman of "the streets " who needed a new lease on life. He redeemed her. Through his encouragement, Zacchaeus, and Matthew came to his fold. He spent his time with publicans and sinners. "And while He was reclining at table, a large number of tax-gatherers and notorious sinners were of the party with Jesus and His disciples. The Pharisees noticed this, and they inquired of His disciples, 'Why does your Teacher eat with the tax-gatherers and notorious sinners?' He heard the question and replied, 'It is not men in good health who require a doctor, but the sick. But go and learn what this means, "It is mercy that I

---

1 George A. Gordon, The Christ of Today, p. 157.
2 Cf. The Manhood of the Master, by Dr. Fosdick, especially Chap. I which with "The Master's Joy."

emancipation."[1] Adjustment to life was for Jesus, adjustment to the King-dom. Getting into that relationship made growth, emancipation, redemption possible. It was his desire to see all men achieve it.

The long look back; reflection upon him and his teaching seem to leave clear indication that the most adequate adjustment to life of all adjustments is possible according to his standard. Jesus is right!

THE HYGIENE OF THE OPTIMISTIC SPIRIT:

Jesus knew how to put heart into people. He understood the value of encouragement. His entire life is a succession of expressions of his amazing joy and good cheer.[2] Jesus was never the kind to discourage or condemn (except religious hypocrites and those that were cruel to little children). He sought to bring high courage and optimism into the lives of those who sought and loved him. It is interesting at this point to remember the stories of his dealings with people who needed encouragement. Mary Magdalene has been traditionally identified as a woman of "the streets" who needed a new lease on life. He redeemed her. Through his encouragement, Zacchaeus, and Matthew came to his fold. He spent his time with publicans and sinners. "And while He was reclining at table, a large number of tax-gatherers and notorious sinners were of the party with Jesus and His disciples. The Pharisees noticed this, and they inquired of His disciples, 'Why does your Teacher eat with the tax-gatherers and notorious sinners?' He heard the question and replied, 'It is not men in good health who require a doctor, but the sick. But go and learn what this means, "It is mercy that I

---

1 George A. Gordon, The Christ of Today, p. 187.
2 Cf. The Kingdom of the Heart, by Dr. Poudick, especially Chap. I which with "The Master's Joy."

desire, not sacrifice."; for I did not come to appeal to the righteous, but to sinners.'"[1]

Jesus acted on the belief that by putting courage into the human heart, by showing the optimism of spirit, men could be helped who otherwise could not. The Catholic poet, Francis Thompson, shares insight into Jesus' method in this regard:

> "To foster the energies of the body, yes: and to foster the energies of the will: that is the crying need of our uncourageous day. There is no more deadly, prevalent heresy than the mechanical theory which says: 'You are what you are, and you cannot be otherwise.' Linked with it is the false and sloven charity which pleads: 'We are all precious scoundrels in some fashion; so let us love one another!' -- the fraternity of criminals, the brotherly love of convicts. That only can come out of a man which was in a man; but the excessive can be pruned, the latent be educed; and this is the function of the will. The will is the lynch-pin of the faculties.
>
> "Now more than the others, is it a stationary power, as modern materialism assumes it to be. The weak will can be strengthened, the strong will made stronger. The will grows by its own exercise, as the thews and sinews grow: vires acquirit eundo: it increases like a snow-ball, by its motion. I believe that the weakest man has will enough for his appointed exigencies, if he will but develop it as he would develop a feeble body .... But it is also terribly true that the will, like the bodily thews; can be atrophied by indolent disease; and at the present time numbers of men and women are suffering from just this malady. 'I cannot' waits upon 'I tried not.' The active and stimulative, not the merely surgical asceticism, which should strike at this central evil of modernity, is indeed a thing to seek." (2)

Jesus set himself against, "You are what you are, you cannot be otherwise." His essential optimism enabled him to refuse to be discouraged. Weakness of will, despair, defeat are the outcomes of lack of faith in ultimates of universal value. Life for him was full of uplift, and encouragement. "Be of good cheer -- I have overcome the world," was the kind

---

1 Matt. 9:10-13.
2 The Works of Francis Thompson, Vol. III, prose, pp. 270-271.

desire, not sacrifice."; for I did not come to appeal to the righteous, but to sinners.'"[1]

Jesus acted on the belief that by putting courage into the human heart, by showing the optimism of spirit, man would be helped who otherwise could not. The Catholic poet, Francis Thompson, shares insight into Jesus' method in this regard:

> "To foster the energies of the body, yes: and to foster the energies of the will: that is the crying need of our unconscionous day. There is no more deadly, prevalent heresy than the mechanical theory which says: 'You are what you are, and you cannot be otherwise.' Linked with it is the false and slovenly charity which pleads: 'We are all previous accumulations in some fashion; so let us love one another!' -- the fraternity of criminals, the motherly love of cowlicks. That only can come out of a man which was in a man; but the excessive can be pruned, the latent be educed; and this is the function of the will. The will is the lynch-pin of the faculties.
>
> "How more than the others, is it a stationary power, as modern materialism assumes it to be. The weak will can be strengthened, the strong will made stronger. The will grows by its own exercise, as the thews and sinews grow: vires acquirit eundo: it increases like a snow-ball, by its motion. I believe that the weakest man has will enough for his appointed assignments, if he will but develop it as he would develop a feeble body .... But it is also terribly true that the will, like the bodily thews, can be atrophied by indolent disease; and at the present time numbers of men and women are suffering from just this malady. 'I cannot' waits upon 'I tried not.' The active and stimulative, not the merely surgical sanctions, which should strike at this central evil of modernity, is indeed a thing to seek." (2)

Jesus set himself against, "You are what you are, you cannot be otherwise." His essential optimism enabled him to refuse to be disconcerted. Weakness of will, danger, defeat are the outcomes of lack of faith in ultimates of universal value. Life for him was full of uplift, and encouragement. "Be of good cheer -- I have overcome the world," was the kind

---

1 Matt. 9:10-13.

2 "The Mistake of Modern Materialism", Lit., III, p. 310-311.

of thing that he could say with the deep conviction ringing in his heart that there was a purpose, divine and good, for every man, because there was a Father-God, who cared.

"I came not to call the righteous, but sinners." "Thou art not far from the Kingdom of God." "Forasmuch as he also is a son of Abraham." "Neither do I condemn thee; go thy way; from henceforth sin no more." "Ye are the salt of the earth." "Ye are the light of the world." "Rejoice in that day and leap for joy." "Be of good cheer" "Let not your hearts be troubled." ---- These are typical expressions of the enchanting words that led man through a morass of discouragement and defeat and despair into a white lighted life of encouragement, optimism and joyous fellowship with God. Optimism is the dynamic for putting moral energy into action.

The Hygiene of Self-Abandonment:

The ability to loose oneself in the task immediately at hand is a requisite for mental health. Jesus demonstrated in his own life the supreme achievement of which a personality is capable when all of a life is lost in the supreme pursuit of a great ideal. History is full of examples of persons who have given themselves wholeheartedly for great causes.

Life sometimes becomes significant when it is lost in the lives of other persons, in man. Personal problems and difficulties fade away as the rising sun dispels the mists, when the consuming passion of a life is others, a great cause, or God.

Jesus recognized that worth-whileness is dependent upon the degree with which one is capable of self-abandonment. "He who would come after me, must take up his cross and follow me." "Come, I will make you fishers of men." "In this last incident, we catch the clue of what it may mean, this

of thing that he could say with the deep conviction ringing in his heart that there was a purpose, divine and good, for every man, because there was a Father-God, who cared.

"I came not to call the righteous, but sinners." "Thou art not far from the Kingdom of God." "Forasmuch as he also is a son of Abraham." "Neither do I condemn thee; go thy way; from henceforth sin no more." "Ye are the salt of the earth." "Ye are the light of the world." "Rejoice in that day and leap for joy." "Be of good cheer" "Let not your hearts be troubled." ---- These are typical expressions of the encouraging words that led man through a morass of discouragement and defeat and deeper into a white lighted life of encouragement, optimism and joyous fellowship with God. Optimism is the dynamic for putting moral energy into action.

The Hygiene of Self-Abandonment:

The ability to focus oneself in the task immediately at hand is a requisite for mental health. Jesus demonstrated in his own life the supreme achievement of which a personality is capable when all of a life is lost in the supreme pursuit of a great ideal. History is full of examples of persons who have given themselves wholeheartedly for great causes.

Life sometimes becomes significant when it is lost in the lives of other persons, in man. Personal problems and difficulties fade away as the rising sun dispels the mists, when the commanding passion of a life is others, a great cause, or God.

Jesus recognized that worth-whileness is dependent upon the degree with which one is capable of self-abandonment. "He who would come after me, must take up his cross and follow me." "Come, I will make you fishers of men." "In this last incident, we catch the glint of what it may mean, this

self-abandonment. -- Fishing was the livelihood of many of his disciples. He dared to appeal to the heroism of their souls that would make them "venture all and not count the cost" to themselves. A religion that cannot command all of a man is not that man's religion at all.

It will be remembered that a certain rich young man came to Jesus to find the solution for the problem of his own future existence. It was not that Jesus wanted him to give up everything that he owned, and give it to the poor that makes the central point of the story. Rather, here was a test, "Are you willing to deny yourself, give up everything for this thing you believe to be true?" Jesus was asking him. He was not able to do so, we are significantly told. It is too much to ask perhaps but a lost life, a life lost in the very adventure of living, will find a new and more glorious, glowing, growing existence.

This is what Jesus recommended. Had not Paul, Barnabas, Luke, and the original group -- abandoned themselves, perhaps they never would have been heard of again. Their lives are poems "that carol on forever."

There is little doubt, but that a person who identifies himself with such a self-sacrificing, adventuring, self-abandoning cause as the ideal which Jesus represents, will find freedom of spirit, -- health of mind. He will be redeemed from himself; his selfish desires, the most pernicious enemies to growth, and happiness.

THE HYGIENE OF SHARED EXPERIENCE:

All through life there runs a stream of experience that is shared with others. The Psalmist sang his hymns of praise in order to share with the rest of his community, his experience of God. The poet sees beauty or love, or pain in life and with all the loveliness that his soul can create,

self-abandonment. -- Fishing was the livelihood of many of his disciples. He dared to appeal to the heroism of their souls that would make them "venture all and not count the cost" to themselves. A religion that cannot command all or a man is not that man's religion at all.

It will be remembered that a certain rich young man came to Jesus to find the solution for the problem of his own future existence. It was not that Jesus wanted him to give up everything that he owned, and give it to the poor that makes the central point of the story. Rather, here was a test, "Are you willing to deny yourself, give up everything for this thing you believe to be true?" Jesus was asking him. He was not able to do so, we are significantly told. It is too much to ask perhaps but a lost life, a life lost in the very adventure of living, will find a new and more glorious, glowing, growing existence.

This is what Jesus recommends. Had not Paul, Barnabas, Luke, and the original group -- abandoned themselves, perhaps they never would have been heard of again. Their lives are poems "that carol on forever."

There is little doubt, but that a person who identifies himself with such a self-sacrificing, adventuring, self-abandoning cause as the ideal which Jesus represents, will find freedom of spirit, -- health of mind. He will be redeemed from himself; his selfish desires, the most pernicious enemies to growth, and happiness.

THE MOMENT OF GRAND EXPERIENCE:

All through life there runs a stream of experience that is shared with others. The realist sang his hymns of praise in order to share with the rest of his community, his experience of God. The poet sees beauty or love, or pain in life and with all the loveliness that his soul can create,

he shares his experience of life with others. The painter shares his canvas in order that others may see. The prophet shares his insights in order that he may increase his power for vision. Sharing is a natural communicative response that runs through all of our social relationships.

Jesus exemplified the principle of sharing superbly. The growing youth, we are told, delayed in the temple to "share" his experience with the scribes and elders. The young man, who at the threshold of his ministry gathered a group of twelve men about him, sought a companionship with whom he could also share his deepest insights. His ministry itself was an opportunity to share his insights and his experiences of God.

From a religious point of view, sharing is of two kinds. The first is confession in which one communicates the deep conflicts and trials of one's life. The second is witness, in which the redeemed soul finds expression for the power and the renewal that has come into his life through his contact with God. Jesus practised both and through his example taught both.

One does not ordinarily suppose that Jesus, a perfectly adjusted individual, had anything to confess. One only needs to recall the Temptation experiences[1] in the wilderness. The inner experiences which the record reveals were known only to Jesus even if we suppose that someone had been "spying" on him. He told his disciples about his conflicts sometime perhaps long after they had happened. Perhaps it was at Caesarea Phillipi where he "revealed" the things of the Kingdom to them. There are recurring incidences where we find that Jesus called a disciple or a small group of them to share

---

1 Mk. i:12,13, Lk. iv:1-1b, Matt. iv:1-11.

he shares his experience of life with others. The painter shares his canvas in order that others may see. The prophet shares his insights in order that he may increase his power for vision. Sharing is a natural communicative response that runs through all of our social relationships.

Jesus exemplified the principle of sharing superbly. The growing youth, we are told, delayed in the temple to "share" his experience with the scribes and elders. The young man, who at the threshold of his ministry gathered a group of twelve men about him, sought a companionship with whom he could also share his deepest insights. His ministry itself was an opportunity to share his insights and his experiences of God.

From a religious point of view, sharing is of two kinds. The first is confession in which one communicates the deep conflicts and trials of one's life. The second is witness, in which the redeemed soul finds expression for the power and the renewal that has come into his life through his contact with God. Jesus practised both and through his example taught both.

One does not ordinarily suppose that Jesus, a perfectly adjusted individual, had anything to confess. One only needs to recall the Temptation experiences in the wilderness.[1] The inner experiences which the record reveals were known only to Jesus even if we suppose that someone had been "spying" on him. He told his disciples about his conflicts sometime perhaps long after they had happened. Perhaps it was at Caesarea Philippi where he "revealed" the things of the Kingdom to them. There are recurring incidences where we find that Jesus called a disciple or a small group of them to share

---

1 Mk. 1:12,13, Lk. iv:1-13, Matt. iv:1-11.

with him, the most intimate struggles, aspirations, and longings of his heart. Perhaps St. James took his cue from Jesus when he wrote, "Confess your faults one to another, and pray for one another, that ye may be healed."[1]

There is perhaps no practise in religion more thoroughly grounded psychologically than that of confession. The Roman Catholic Church has long recognized its value but perhaps has spoiled its efficiency by making it habitual when it ought to be occasional, by making it compulsory when it ought to be spontaneous and voluntary. It may become also, it is true, a substitute for real penitence, and develop a subsequent loose and easy way of thinking about sin. One of the cogent criticisms of the contemporary Oxford Group which prevailed also during the Wesleyan revival, is the observation that often confession becomes an orgy of morbid recital in which the individual receives deep inner satisfaction while outwardly appearing to be filled with 'Divine unction for free speech.' But this need not be true and if rightly practised and controlled, confession, or the sharing of conflict experiences may lead to redemption, to healthy mindedness. Experience demonstrates that it does.

The secret of psychiatric technique is based upon the sharing of experience. Conflicts within the super-ego, the higher moral consciousness, war with subconscious desires and motives. Temptations, feelings of guilt of known and unknown origin, thwart the integrative processes of the personality. The psycho-therapist seeks to untangle the confusion of conflicts by affecting a state of rapport in which the individual can see, by revealing himself, the very experiences which cause his unbalanced mental and emotional life.

---

1 James v:16a.

with him, the most intimate struggles, aspirations, and longings of his heart. Perhaps St. James took his cue from Jesus when he wrote, "Confess your faults one to another, and pray for one another, that ye may be healed."[1]

There is perhaps no practice in religion more thoroughly grounded psychologically than that of confession. The Roman Catholic Church has long recognized its value but perhaps has spoiled its efficiency by making it habitual when it ought to be occasional, by making it compulsory when it ought to be spontaneous and voluntary. It may become also, it is true, a substitute for real penitence, and develop a subconscious loose and easy way of thinking about sin. One of the cogent criticisms of the contemporary Oxford Group which prevailed also during the Wesleyan revival, is the observation that often confession becomes an orgy of morbid zeal in which the individual receives deep inner satisfaction while outwardly appearing to be filled with 'Divine unction for free speech.' But this need not be true and if rightly practised and controlled, confession, or the sharing of conflict experiences may lead to redemption, to healthy mindedness. Experience demonstrates that it does.

The secret of psychiatric technique is based upon the sharing of experience. Conflicts within the super-ego, the higher moral consciousness, war with subconscious desires and motives. Temptations, feelings of guilt of known and unknown origin, thwart the integrative processes of the personality. The psycho-therapist seeks to unravel the confusion of conflicts by affecting a state of rapport in which the individual can see, by revealing himself, the very experiences which cause his unhappiness mental and emotional life.

---

1 James v:16a.

Confession is the process of driving stakes in around oneself so that the feelings of guilt can no longer assail one. This involves forgiveness; forgiveness of God, and the person offended. It means also that the person must, in order to free himself from sin's bondage, be able to receive and experience forgiveness. Although there are no specific incidents in which actual confession was made to Jesus we can infer that his ability to forgive, his willingness to forgive, grew out of sins that had been personally revealed to him. It is interesting to note the striking similarity between the psychiatrical process known as catharsis in which the patient "unloads" his burden upon the doctor, and Jesus who took the sins of the world upon his shoulders. The atonement, the cross, is inscribed in the very nature of reality. It is a psychological necessity for mental health.[1]

The second aspect of shared experience is witness, the glad telling-out of a victorious experience. The whole ministry of Jesus and of his followers for nineteen hundred years was a continuous witnessing to the power and love of God in human life, for the redemption of human life. If a man has something that for him has been supremely worthwhile, he cannot help telling about it. It is the way to the releasing of new energies, new powers. Jesus commissioned his disciples to a ministry of witness. He commanded them to share their experience for it would keep alive in their hearts the adventurous spirit which would make them scorn the way of safety so that the will of the Father should be done. If a thing is worth believing, it is worth preaching, it is worth life itself; and for the Christian, the Gospel -- is

---

1 Cf. for an extensive treatment of the psychological value of confession, Weatherhead, L. D., Psychology in the Service of the Soul, pp. 78-97. Cf. Hadfield, J. A., Psychology and Morals, "Therapeutics", p. 104ff.

Confession is the process of driving stakes in around oneself so that the feelings of guilt can no longer assail one. This involves forgivenness; forgiveness of God, and the person offended. It means also that the person must, in order to free himself from sin's bondage, be able to receive and experience forgivenness. Although there are no specific incidents in which actual confession was made to Jesus we can infer that His ability to forgive, His willingness to forgive, grew out of sins that had been personally revealed to him. It is interesting to note the striking similarity between the psychiatrical process known as catharsis in which the patient "unloads" his burden upon the doctor, and Jesus who took the sins of the world upon His shoulders. The atonement, the cross, is inscribed in the very nature of reality. It is a psychological necessity for mental health.[1]

The second aspect of shared experience is witness, the glad telling-out of a victorious experience. The whole ministry of Jesus and of His followers for nineteen hundred years was a continuous witnessing to the power and love of God in human life, for the redemption of human life. If a man has something that for him has been supremely worthwhile, he cannot help telling about it. It is the way to the releasing of new energies, new powers. Jesus commissioned His disciples to a ministry of witness. He commanded them to share their experience for it would keep alive in their hearts the adventurous spirit which would make them scorn the way of safety so that the will of the Father should be done. If a thing is worth believing, it is worth proclaiming. It is worth life itself; and for the Christian, the Gospel -- is

---

1 Cf. for an extensive treatment of the psychological value of confession, Weatherhead, L. D., Psychology in the Service of the Soul, pp. 78-97. Cf. Hadfield, J. A., Psychology and Morals, "Therapeutics", p. 104ff.

Life. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations."[1]

THE HYGIENE OF THE "OTHERNESS" PRINCIPLE*:

An adequate program of mental hygiene will seek to provide a worthy object in life for every person. "Self-centredness" may be said to be one of the great tap-roots of psychological evils. Every person must finally make the decision as to whether his life will be concerned with serving his own interests, or given to the service to others. "They that are strong," St. Paul wrote in the tenth chapter of his letter to the Romans, "ought to bear the infirmities of the weak, and not to please themselves." They that are strong ought -- and the implication to be drawn is that strength of character, the sense of moral oughtness is the characteristic of the Christian. The "otherness" principle has been an explicit manifestation of Christian character. "Otherness" involves the acceptance of responsibility, the giving of one self in service. It is the outer ideal on which the whole of life's energies can be concentrated. A worthy task that will tax a man's powers to the limit is essential to mental health. For want of it, the mind is sick and ill at ease. I suppose volumes could be composed to illustrate how disorientation and disintegration of the personality has resulted when personalities have fled the outer world of responsibility and service to others, and turned in on themselves to "please themselves." The great psychiatrist, Feuchtersleben, once said that comfort is not wholesome for the right men for the reason that it enervates. Duty, responsibility and service are channels for true comfort.

Jesus fully recognizes this principle of mental health and near-

* "Otherness" to be thought of as whole-hearted devotion in service to others - an outgoing, universalized love.

life. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations."[1]

THE EVILS OF THE "SELFLESSNESS" PHILOSOPHY:

An adequate program of mental hygiene will seek to provide a worthy object in life for every person. "Self-centredness" may be said to be one of the great tap-roots of psychological evils. Every person must finally make the decision as to whether his life will be concerned with serving his own interests, or given to the service to others. "They that are strong," Dr. Paul wrote in the tenth chapter of his letter to the Romans, "ought to bear the infirmities of the weak, and not to please themselves." They that are strong ought -- and the implication to be drawn is that strength of character, the sense of moral sufficiness is the characteristic of the optimist. The "otherness" principle has been an explicit manifestation of Christian character. "Otherness" involves the acceptance of responsibility, the giving of oneself in service. It is the outer ideal on which the whole of life's energies can be concentrated. A worthy task that will tax a man's powers to the limit is essential to mental health. For want of it, the mind is sick and ill at ease. I suppose volumes could be composed to illustrate how disintegration and disintegration of the personality has resulted when personalities have died the outer world of responsibility and service to others, and turned in on themselves to "please themselves." The great psychiatrist, Neuchterlaben, once said that conscience is not whalebone for the right man for the reason that it unwrinkles. Duty, responsibility and service are vitamins for true comfort.

Jesus fully recognizes this principle of mental health and men-

---

* "Otherness" is the thought of an whole-hearted devotion in service to others - an outgoing, universalized love.

ly every page reveals his tremendous insight into its deep significance:

"'Not every one who says to me, "Master, Master," will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven." (2)

"And why do you all call me 'Master, Master,' and yet do not do what I tell you? Everyone who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who digs and goes deep, and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house." (3)

"And pointing to His disciples He added, 'See here are my mother and my brothers. To obey my Father who is in Heaven -- that is to be my brother and my sister and my mother.'" (4)

"Then Jesus said to His disciples, 'If any one desires to follow me, let him renounce self and take up his cross, and so be my follower.'" (5)

"For I assure you that unless your righteousness greatly surpasses that of the Scribes and the Pharisees, you will certainly not find entrance into the Kingdom of the Heavens." (6)

"Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven." (7)

"Everything, therefore, be it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up." (8)

"If you know all this, blessed are you if you act accordingly." (9)

True mental hygiene offers something more than a mere selfish aim, important as that may conceivably be at times. Dr. G. Stanley Hall has described beautifully just how their affection for Jesus has made countless

---

1 Matt. 24:14.
2 Matt. vii:21.
3 Luke vi:46-49.
4 Matt. xii:49,50.
5 Matt. xvi:24.
6 Matt. v:20.
7 Matt. v:16.
8 Matt. vii:12.
9 John xiii:17.

By every page reveals his tremendous insight into its deep significance:

"'Not every one who says to me, "Master, Master," will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven." (2)

"And why do you all call me 'Master, Master,' and yet do not do what I tell you? Everyone who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who digs and goes deep, and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house." (3)

"And pointing to His disciples He added, 'See here are my mother and my brothers. To obey my Father who is in Heaven -- that is to be my brother and my sister and my mother.'" (4)

"Then Jesus said to His disciples, 'If any one desires to follow me, let him renounce self and take up his cross, and so be my follower.'" (5)

"For I assure you that unless your righteousness greatly surpasses that of the Scribes and the Pharisees, you will certainly not find entrance into the Kingdom of the Heavens." (6)

"Let so let your Light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven." (7)

"Everything, therefore, be it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up." (8)

"If you know all this, blessed are you if you act accordingly." (9)

True mental hygiene offers something more than a mere selfish aim, important as that may conceivably be at times. Dr. G. Stanley Hall has described beautifully just how their affection for teams has made countless

---

1 Matt. 24:14.
2 Matt. vii:21.
3 Luke vi:46-49.
4 Matt. xii:49,50.
5 Matt. xvi:24.
6 Matt. v:20.
7 Matt. v:16.
8 Matt. vii:12.
9 John xiii:17.

numbers of his disciples supremely healthy-minded men:

> "Only when we have found some cause or end that so transcends self that love and loyalty to it would certainly prompt us upon emergency to face the Great Terror in his most hideous form, has the true life of the race begun consciously in us. Only then are we complete men and women. Only then have we attained the true majority of humanity, and are rightly oriented in a moral universe. Thus alone can we take the first conscious step toward entering the Kingdom.
>
> "This muse of death is not that of Stoic philosophic resignation to the inevitable, nor is it the blind instinctive gregarious impulse that might prompt self-sacrifice in a sudden emergency. It is a higher, full-blown consciousness of what life means, of man's place in his world, and his duties to it. Although but a first step, it brings by itself, and at once, great enlargement and exaltation of soul." (1)

Jesus' whole program, when we view it from the standpoint of mental health, comes to the high point of expression here. Hear again his words:

> "To save your life is to lose it, and to lose your life for my sake is to save it." (2)
>
> "For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it." (3)
>
> "'Then the King will say to those at His right, "Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me."
>
> "'"When, Lord," the righteous will reply, "did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome, or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?"
>
> "'But the King will answer them, "In solemn truth I tell you that in-

---

1 Hall, G. Stanley, Jesus, the Christ, in the Light of Psychology, pp.154-5.
2 Matt. x:39.
3 Mar. viii:35. (Matt. xvi:25; Lk. ix:24.)

members of his disciples supremely healthy-minded men:

"Only when we have found some cause or end that so transcends self that love and loyalty to it would certainly prompt us upon emergency to face the Great Terror in his most hideous form, has the true life of the race begun consciously in us. Only then are we complete men and women. Only then have we attained the true majority of humanity, and are rightly oriented in a moral universe. Thus alone can we take the first conscious step toward entering the Kingdom.

"This muse of death is not that of Stoic philosophic resignation to the inevitable, nor is it the blind instinctive sacrificing impulse that might prompt self-sacrifice in a sudden emergency. It is a higher, full-blown consciousness of what life means, of man's place in his world, and his duties to it. Although but a first step, it brings by itself, and at once, great enlargement and exaltation of soul." (1)

Jesus' whole program, when we view it from the standpoint of mental health, comes to the high point of expression here. Hear again his words:

"To save your life is to lose it, and to lose your life for my sake is to save it." (2)

"For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it." (3)

"Then the King will say to those at His right, "Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me."

"'Then, Lord," the righteous will reply, "did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome, or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?"

"'But the King will answer them, "In solemn truth I tell you that in-

---

1 Hall, G. Stanley. Jesus, the Christ, in the light of psychology. pp.182-3.
2 Matt. x:39.
3 Mar. viii:35. (Matt. xvi:25; Lk. ix:24.)

sofar as you rendered such services to one of the humblest of these my brethren, you rendered them to myself."'" (1)

"Then an expounder of the Law stood up to test Him with a question. "'Rabbi,' he asked, 'what shall I do to inherit the Life of the Ages?' "'Go to the Law,' said Jesus; 'what is written there? how does it read?' '"Thou shalt love the Lord thy God"' he replied, '" with thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy fellow man as much as thyself."' 'A right answer,' said Jesus; 'do that, and you shall live.'" (2)

But the lawyer, "desiring to justify himself," asked a further question: "And, who is my neighbor?" The story of the Good Samaritan is the answer:

"A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after stripping and beating him went away, leaving him half dead. Now a priest happened to be going down that way, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever further expense you are put to, I will repay it you at my next visit.' Which of those three seems to you to have acted like a fellow man to him who fell among the robbers? 'The one who showed him pity,' he replied. 'Go,' said Jesus, 'and act in the same way.'" (3)

Jesus makes no appeal to the ambition for self-emulation in the cause for which he seeks men's allegiance. It is a cooperative enterprise. It is an enterprise for the interest of the self, <u>but by the pathway of the interests of others.</u>

"'In solemn truth I tell you that insofar as you rendered such services to one of the humblest of these my brethren, you rendered it to myself.'" (4)

"No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant

---

1 Matt. xxv:34-40.
2 Luke x:25-28.
3 Luke x:30-37.
4 Matt. xxv:40.

"Then an expounder of the law stood up to test Him with a question. "'Rabbi,' he asked, 'what shall I do to inherit the life of the Age?' "'Go to the law,' said Jesus; 'what is written there? How does it read?' "'Thou shalt love the Lord thy God'" he replied, '" with thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy fellow man as much as thyself.'" "'A right answer,' said Jesus; 'do that, and you shall live.'" (3)

But the lawyer, "desiring to justify himself," asked a further question: "And, who is my neighbor?" The story of the Good Samaritan is the answer:

"A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after stripping and beating him went away, leaving him half dead. Now a priest happened to be going down that way, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever further expense you are put to, I will repay it you at my next visit.' Which of those three seems to you to have acted like a fellow man to him who fell among the robbers?' 'The one who showed him pity,' he replied. 'Go,' said Jesus, 'and act in the same way.'" (3)

Jesus makes no appeal to the ambition for self-amelioration in the cause for which he seeks man's allegiance. It is a cooperative enterprise. It is an enterprise for the interest of the self, but by the pathway of the interests of others.

"In solemn truth I tell you that inasmuch as you rendered such services to one of the humblest of these my brethren, you rendered it to myself." (4)

"So, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant

---

1 Matt. xxv:34-40.
2 Luke x:25-28.
3 Luke x:30-37.
4 Matt. xxv:40.

of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His life as the redemptive-price for a multitude of people." (1)

"'Thou shalt love the Lord thy God,' he said, 'with thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy fellow man as much as thyself.'" (2)

The history of Christianity is crowded with personalities who have found health of mind, happiness of spirit, and serenity of soul through the application of the sound hygienic principle of love and service and the acceptance of the responsibility of the high-calling of God --"Otherness."

THE SUGGESTIVENESS OF JESUS:

Human mental processes are determined by two things. First of all, by the internal stimulation of thoughts and ideas which is given in experience, and second by the way this (primary) stimulation is received, acted upon by the related thoughts and experiences, the memory of which is already there. Our reactions to life, our attitudes, feelings, and emotions are more often than not determined by the subtle suggestions continually made to us.

Jesus, it seems to me, chose to be suggestive, rather than didactic or exhaustive. "The Kingdom is <u>like</u>," reverberates through his entire spoken word. There is no doubt that Jesus' insights were absolutely comprehensive, there is no elaboration of a scheme, or system of thinking. Jesus was not a philosopher as we ordinarily think of the term. He was not a logician and had no system of rules to guide the expounding of the good life. He suggested that man's relationship to God was that of a son to

---

1 Mark x:43-45.
2 Luke x:27.

of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His life as the redemptive-price for a multitude of people." (1)

"'Thou shalt love the Lord thy God,' he said, 'with thy whole heart, thy whole soul, thy whole strength, and thy whole mind; and thy fellow man as much as thyself.'" (2)

The history of Christianity is crowded with personalities who have found health or mind, happiness or spirit, and serenity of soul through the application of the sound dynamic principle of love and service and the acceptance of the responsibility of the high-calling of God --"Otherness."

THE SUBJECTIVENESS OF JESUS:

Human mental processes are determined by two things. First of all, by the internal stimulation of thoughts and ideas which is given in experience, and second by the way this primary stimulation is received, acted upon by the related thoughts and experiences, the memory of which is already there. Our reactions to life, our attitudes, feelings, and emotions are more often than not determined by the subtle suggestions continually made to us.

Jesus, it seems to me, chose to be suggestive, rather than di-dactic or exhaustive. "The Kingdom is like," reverberates through his entire spoken word. There is no doubt that Jesus' insights were absolutely comprehensive, there is no elaboration of a scheme, or system of thinking. Jesus was not a philosopher as we ordinarily think of the term. He was not a logician and had no system or rules to guide the expounding of the good life. He suggested that man's relationship to God was that of a son to

---

1 Mark x:42-45.
2 Luke x:27.

a perfect Father; that the essence of reality was a love that made all men brothers. Thinkers have been "breaking their skulls with mental effort" ever since to systematize his insights. He put forth principles and left the task of working them out and applying them to his hearers. He kept to broad, brushstroke principles and kept free from the narrow grooves of dogmatism and the systems of the "school-teacher-philosopher." He suggested that men think for themselves.[1]

> "How evident it is, that the purpose of Jesus must have been some quite different from a formal delivery of doctrines or rules. It was the inspiration and quickening of the lives of men at which he was aiming. He was bent upon lodging living truths in the heart of humanity, and he knew that he could best do this, not by the methods of the scribe and the school, but by that personal, first-hand contact with men, through which alone one personality can communicate its treasure to another. Hence Jesus chose the vital, personal method of teaching. He sent forth his message tipped and winged with fire of living conviction and enthusiasm, with no fear that it would fail of either power or preservation. His confidence in the truth he spoke was absolute. He knew that it would live and thrive, and bear fruit in the life of the world. It needed no outward support, no factitious recommendations, no authoritative enforcement, no parade of logic or learning. It was truth of God -- the truth of reason -- the truth of man's nature. Jesus dared to sow it broadcast upon the soil of human life, trusting in its inherent power for its preservation, and in its divine adaptation to the nature of man for its success." (2)

Jesus suggests that men must work out their own salvation by turning their own minds to the invisible sources of reality. When he urges them to "go and do likewise" he is seeking to win them over from passivity to aggressive methods. His method is the lure of suggestion.

Compare also the numerous seeds for thought in which are com-

---

1 Cf. Dean Inge, Outspoken Essays, (2nd. Series) p. 1. "The object of studying philosophy is to know one's own mind, not other people's. Philosophy means thinking things out for oneself. Ultimately, there can be only one true philosophy, since reason is one, and we all live in the same world."

2 Stevens, George B. The Teachings of Jesus, p. 20.

a perfect Father; that the essence of reality was a love that made all men brothers. Thinkers have been "breaking their shells with mental effort" ever since to systematize his insights. He put forth principles and left the task of working them out and applying them to his hearers. He kept to broad, brush-strokes principles and kept free from the narrow groves of dogmatism and the systems of the "school-teacher-philosopher." He suggested[1] that men think for themselves.

> "How evident it is, that the purpose of Jesus must have been some quite different from a formal delivery of doctrines or rules. It was the inspiration and quickening of the lives of men at which he was aiming. He was bent upon lodging living truths in the heart of humanity, and he knew that he could best do this, not by the methods of the school and the school, but by that personal, direct-hand contact with men, through which alone one personality can communicate its treasure to another. Hence Jesus chose the vital, personal method of teaching. He sent forth his message tipped and winged with fire of living conviction and enthusiasm, with no fear that it would fail of either power or preservation. His confidence in the truth he spoke was absolute. He knew that it would live and thrive, and bear fruit in the life of the world. It needed no outward support, no festidious recommendations, no authoritative endorsement, no parade of logic or learning. It was truth of God -- the truth of reason -- the truth of man's nature. Jesus dared to sow it broadcast upon the soil of human life, trusting in its inherent power for its preservation, and in its divine adaptation to the nature of man for its success." (2)

Jesus suggests that men must work out their own salvation by turning their own minds to the invisible sources of reality. Then he urges them to "go and do likewise" he is seeking to win them over from passivity to aggressive methods. His method is the lure of suggestion.

Compare also the numerous seeds for thought in which are com-

---

1 Cf. Dean Inge, Outspoken Essays, (2nd. Series) p. 1. "The object of studying philosophy is to know one's own mind, not other people's. Philosophy means thinking things out for oneself. Ultimately, there can be only one true philosophy, since reason is one, and we all live in the same world."

2 Stevens, George B. The Teachings of Jesus, p. 20.

pressed crop after crop of truth.

"The Sabbath was made for man; not man for the Sabbath." (1)

"There is nothing outside of a man which entering him can make him unclean; but it is the things which come out of a man that make him unclean." (2)

"'What is Caesar's,' replied Jesus, 'pay to Caesar -- and what is God's, pay to God.'" (3)

"No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant of all." (4)

"Be wakeful all of you, and keep on praying, that you may not come into temptation: the spirit is right willing, but the body is frail." (5)

"He who is not against us is for us." (6)

"For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it." (7)

It is for the hearer to reap the new harvests of meaning for them. They are like a sacred fire at which shrine each pilgrim comes to light his own torch. "One living spirit", said St. Augustine, "Sets another on fire."[8] In the use of the parable, we see again his supreme artistry in suggestiveness. For example, an extensive examination of the story of the Good Samaritan reveals literally a multitude of practical problems which could be resolved." All life in a life" is the summation of Jesus; the

---

1 Mark ii:27.
2 Mark vii:15
3 Mark xiii:17
4 Mark x:43,44.
5 Mark xiv:38
6 Mark ix:40
7 Mark viii:35.

8 Cf. with this Frederick W. Robertson's testimony as found in his Life and Letters, p. 342. "I have spent this evening in reading thoughtfully and meditating on Neander's Doctrine of St. John, imbuing my mind with a tone of thought for Sunday next. I find that to be the only way in which my mind works. I cannot copy, nor can I now work out a seed of thought developing it for myself. I cannot light my own fire; but whenever I get my fire lighted

pressed drop after drop of truth.

"The Sabbath was made for man; not man for the Sabbath." (1)

"There is nothing outside of a man which entering him can make him unclean; but it is the things which come out of a man that make him unclean." (2)

"'What is Caesar's,' replied Jesus, 'pay to Caesar -- and what is God's, pay to God.'" (3)

"So, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant of all." (4)

"Be wakeful all of you, and keep on praying, that you may not come into temptation; the spirit is right willing, but the body is frail." (5)

"He who is not against us is for us." (6)

"For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it." (7)

It is for the hearer to reap the new harvests of meaning for them. They are like a sacred fire at which shrine each pilgrim comes to light his own torch. "One living spirit", said St. Augustine, "sets another on fire." [8] In the use of the parable, we see again his supreme artistry in suggestiveness. For example, an extensive examination of the story of the Good Samaritan reveals literally a multitude of practical problems which could be resolved." All life is a life" is the summation of Jesus; the

---

1 Mark ii:27.
2 Mark vii:15
3 Mark xii:17
4 Mark x:42,44.
5 Mark xiv:38
6 Mark ix:40
7 Mark viii:35.

8 Cf. with this Frederick W. Robertson's testimony as found in his Life and Letters, p. 342. "I have spent this evening in reading thoughtfully and meditating on Neander's Doctrine of St. John. Imbuing my mind with a tone of thought for Sunday next. I find that to be the only way in which my mind works. I cannot copy, nor can I now work out a seed of thought developing it for myself. I cannot light my own fire; but whenever I get my fire lighted

universality of experience is implicit, if not obvious in his teachings and practice. "In the symbols of Christianity," remarks Dr. Oskar Pfister, "there lurks far more noble content than the theory of faith, so miserably established psychologically, will allow us to believe. Hence, many deep and free religious minds find far more spirit and life in the picture-langauge of the Bible than in the aqua distillata of critically purified dogmatic formulae."[1]

There is a practical aspect of our consideration of the method of Jesus. We have been urging the fundamental necessity of Christian nurture for the wholesome development and health of mind. By the living, suggestive 'Presence' of Jesus in the lives of growing persons, He may even in this day lead souls on to the pathway to new life, mental health, and spiritual emancipation. That this is true; goes without saying, for it has been tried and found "not to be wanting."

---

from another life, I can carry the living flame as my own into other subjects which become illuminated in the flame."

2 The Psychoanalytic Method, p. 579.

universality of experience is implicit, if not obvious in his teachings and practice. "In the symbols of Christianity," remarks Dr. Oskar Pfister, "there lurks far more noble content than the theory of faith, as miraculously established psychologically, will allow us to believe. Hence, many deep and free religious minds find far more spirit and life in the picture-language of the Bible than in the *mere abstractions* of critically purified dogmatic formulas."[1]

There is a practical aspect of our consideration of the method of Jesus. We have been urging the fundamental necessity of Christian nurture for the wholesome development and health of mind. By the living, suggestive 'Presence' of Jesus in the lives of growing persons, He may even in this day lead souls on to the pathway to new life, mental health, and spiritual emancipation. That this is true; goes without saying, for it has been tried and found "not to be wanting."

---

from another life, I can carry the living flame as my own into other subjects which become illuminated in the flame."

1 *The Psychoanalytic Method*, p. 279.

Chapter V

CONCLUSIONS: CHRISTIANITY AND MENTAL HEALTH

SUMMARY:

Our study of the problem of mental health and the function of Christian education in developing and preserving it, has revealed a number of facts:

First of all, no ideal for mental health, no mechanism for achieving or cultivating it has been suggested by modern investigators that has not found a more significant and more universal expression in the precepts of Jesus, the founder of Christianity.

Second: Christian education has a set of objectives with Christian ethical and moral standards as their foundation which transcends anything as yet conceived of as the norm of the good life. Growing persons nurtured in accordance with its ideals, led to live life with the insuperable dynamic of religious faith should possess health of mind in the largest possible sense.

Third: We have tried to show that while Christianity is historically the product of the genius of Jesus, that Christian education is grounded in the best that correct scientific educational and psychological methods suggests.

Fourth: We have tried to show that the ideal self is a normally integrated continuous readjustment to life in terms of the highest social standards, ethically and morally controlled. We believe this standard to be Christian and that mentally healthy persons <u>are</u> Christian personalities at least to the degree that there is inculcated within their personalities

Chapter V

CONCLUSIONS: CHRISTIANITY AND MENTAL HEALTH

SUMMARY:

Our study of the problem of mental health and the function of Christian education in developing and preserving it, has revealed a number of facts:

First of all, no ideal for mental health, no mechanism for achieving or cultivating it has been suggested by modern investigators that has not found a more significant and more universal expression in the precepts of Jesus, the founder of Christianity.

Second: Christian education has a set of objectives with Christian ethical and moral standards as their foundation which transcends anything as yet conceived of as the norm of the good life. Growing persons nurtured in accordance with its ideals, led to live life with the inexpressible dynamic of religious faith should possess health of mind in the largest possible sense.

Third: We have tried to show that while Christianity is historically the product of the genius of Jesus, that Christian education is grounded in the best that current scientific educational and psychological methods suggests.

Fourth: We have tried to show that the ideal self is a normally integrated continuous readjustment to life in terms of the highest social standards, ethically and morally controlled. We believe this standard to be Christian and that mentally healthy persons are Christian personalities at least to the degree that there is incorporated within their personalities

those attitudes, those behavior patterns which are the distinct mark and genius of Christianity. The universality of the Christian ideal is obvious. It is fundamental to the nature of Ultimate Reality. Mere intellectual assent to Christianity does not make a Christian. It is a quality of life and of such quality that we believe in its most thoroughgoing application to life makes for supreme excellence of mental health, adjustment, integration.

Fifth: We have tried to show that Jesus in his method used the best that current psychological methods for mental hygiene suggests. Not that he evolved or used in any systematic way the hygiene principles that we undertook to discuss, but that they were implicit in his method. We believe also, that as far as we are able to comprehend it, his life is the ideal life. He was perfectly oriented, perfectly adjusted, perfectly healthy in mental attitude.[1]

Sixth: We conclude therefore, that the normative function of Christian education should be the development and preservation of health of mind for growing persons recognizing that that implies adequate adjustments in all of one's relationships -- the inner life -- the social life -- the life of fellowship with and dependence upon God. Or to put it in another way, we believe that mental health results when individuals make adequate adjustment of the inner, subjective environment (psychological) with the outer objective environment (social and cosmic), and that the <u>reliable</u> way of realizing it is by the pathway of Christian experience.[2]

---

1 Cf. Bundy, the <u>Psychic Health of Jesus,</u> who comes to the same conclusion.

2 Curiously enough is the fact that one of the writers of the New Testament characterizes the Christian experience as hygienic. "If any man teacheth a different doctrine, and consenteth not to <u>sound</u> (i. e.

these attitudes, those behavior patterns which are the distinct mark and genius of Christianity. The universality of the Christian ideal is obvious. It is fundamental to the nature of Ultimate Reality. Mere intellectual assent to Christianity does not make a Christian. It is a quality of life and of such quality that we believe in its most thoroughgoing application to life makes for supreme excellence of mental health, adjustment, integration.

Fifth: We have tried to show that Jesus in his method used the best that current psychological methods for mental hygiene suggests. Not that he evolved or used in any systematic way the hygiene principles that we understood to discover, but that they were implicit in His method. We believe also, that as far as we are able to comprehend it, His life is the ideal life. He was perfectly oriented, perfectly adjusted, perfectly healthy in mental attitude.[1]

Sixth: We conclude therefore, that the normative function of Christian education should be the development and preservation of health of mind for growing persons recognizing that that implies adequate adjustments in all of one's relationships -- the inner life -- the social life -- the life of fellowship with and dependence upon God. Or to put it in another way, we believe that mental health results when individuals make adequate adjustment of the inner, subjective environment (psychological) with the outer objective environment (social and cosmic), and that the reliable way of realizing it is by the pathway of Christian experience.[2]

---

1 Cf. Hardy, the Psychic Health of Jesus, who comes to the same conclusion.
2 Curiously enough is the fact that one of the writers of the New Testament characterizes the Christian experience as hygienic. "If any man teacheth a different doctrine, and consenteth not to sound (i. e.

TESTIMONY:

There can be no possible doubt of the hygienic significance of the Christian experience and of the Christian religion. It has the impressive sanction of some of the world's most distinguished neurologists, psychotherapists, and psychiatrists. As we opened our discussion with three such testimonies to the essential validity of the thoughts developed in this thesis, so do we close.

Dr. T. S. Clouston in a discussion of the relation of religion to insanity says: "Religion is often put down, and is popularly considered to be a frequent cause of unsoundness of mind, and there is a common belief that religious insanity is always a very bad and incurable type. There is no doubt that morbid ideas and delusions about religious matters often occur in unsoundness of mind; but to talk of 'religious insanity' as if it were a definite and definable form is in my judgment a mistake.... Religion of the right kind is never the cause of mental unsoundness.... On the contrary, it preserves many people who would otherwise have become insane."[1]

Compare also the words of the distinguished Swiss neurologist, Paul Dubois, Professor of Neuropathology at the University of Berne: "Religious faith would be the best preventative against the maladies of the soul, and the most powerful means of curing them if it had sufficient life in the individual to create true Christial stoicism.

"In this state of mind, which is, alas! so rare in the thinking

---

hygienic) words, even the words of our Lord, Jesus Christ." (I Timothy, vi:3. Cf. also I Tim. 1:10; II Tim. i:13, iv:3; Titus i:9,13; ii:1-2). The "sound (hygeanousi) words" are hygienic words. Cf. our word hygiene.

1 Clouston, T. S., Unsoundness of Mind., pp. 101, 102.

TESTIMONY:

There can be no possible doubt of the hygienic significance of the Christian experience and of the Christian religion. It has the impressive sanction of some of the world's most distinguished neurologists, psychotherapists, and psychiatrists. As we opened our discussion with three such testimonies to the essential validity of the thoughts developed in this thesis, so do we close.

Dr. T. S. Clouston in a discussion of the relation of religion to insanity says: "Religion is often put down, and is popularly considered to be a frequent cause of unsoundness of mind, and there is a common belief that religious insanity is always a very bad and incurable type. There is no doubt that morbid ideas and delusions about religious matters often occur in unsoundness of mind; but to talk of 'religious insanity' as if it were a definite and definable form is in my judgment a mistake.... Religion of the right kind is never the cause of mental unsoundness.... On the contrary, it preserves many people who would otherwise have become insane."[1]

Compare also the words of the distinguished Swiss neurologist, Paul Dubois, Professor of Neuropathology at the University of Berne: "Religious faith would be the best preventative against the maladies of the soul, and the most powerful means of curing them if it had sufficient life in the individual to create true Christian ethics.

"In this state of mind, which is, alas! so rare in the thinking

---

hygienic) words, even the words of our Lord, Jesus Christ." (I Timothy, vi:3. Cf. also I Tim. i:10; II Tim. i:13, iv:3; Titus i:9,13; ii:1-8). The "sound (hygieainai) words" are hygienic words. Cf. our word hygiene.

1 Clouston, T. S., Unsoundness of Mind., pp. 101, 102.

world, man becomes invulnerable. Feeling himself upheld by his God, he fears neither sickness nor death. He may succumb under the attacks of physical disease, but morally he remains unshaken in the midst of his sufferings, and is unaccessible to the cowardly emotions of nervous people.

"I have seen Protestant Christians accept the hardest life and the most distressing sickness, and contemplate with serenity the certainty of their approaching death without seeking even escape from their inevitable destiny by demanding the aid of medicine; they knew how to suffer joyfully.

"I have experienced a deep sympathy for a poor Catholic missionary whom I advised not to return to the deadly climate of Africa and who replied to me, with an angelic smile: 'I will go back, doctor; it is my life!'"[1]

Compare also the authority of the late Dr. Paul J. Möbius, who felt that religion was so essential to the preservation of mental health that he considers the decline of religion to be the cause of mental and nervous breakdown. "The decline of religion, a phenomenon observed among ancient and modern peoples, and at certain stages of civilization, is to be reckoned among the causes of mental and nervous diseases. Religion is essentially a comforter. It builds for man, who stands amidst the evil and sorrow of this life, another and finer world. Alongside of his case-burdened and prosaic everyday existence, it permits him to live a second and a purer life. The consciousness of being in the hands of God, the assured hope of future justice and redemption is for the believer, borne down with sorrow and want, a support that nothing else can supply. Compared with the last things, the affairs of this life appear to him small, and the view of eternity keeps him upright in

---

1 Dubois, Paul, The Psychic Treatment of Nervous Disorders, p. 210.

world, man becomes invulnerable. Feeling himself upheld by his God, he fears neither sickness nor death. He may succumb under the attacks of physical disease, but morally he remains unshaken in the midst of his sufferings, and is unaccessible to the cowardly emotions of nervous people.

"I have seen Protestant Christians accept the hardest life and the most distressing sickness, and contemplate with serenity the certainty of their approaching death without seeking even escape from their inevitable destiny by demanding the aid of medicine; they knew how to suffer joyfully.

"I have experienced a deep sympathy for a poor Catholic missionary whom I advised not to return to the deadly climate of Africa and who replied to me, with an angelic smile: 'I will go back, doctor; it is my life!'[1]

Compare also the authority of the late Dr. Paul J. Dubois, who felt that religion was so essential to the preservation of mental health that he considers the decline of religion to be the cause of mental and nervous breakdown. "The decline of religion, a phenomenon observed among ancient and modern peoples, and at certain stages of civilization, is to be reckoned among the causes of mental and nervous diseases. Religion is essentially a comforter. It builds for man, who stands amidst the evil and sorrow of this life, another and finer world. Alongside of his ease-burdened and prosaic everyday existence, it permits him to live a second and a purer life. The consciousness of being in the hands of God, the assured hope of future justice and redemption is for the believer, borne down with sorrow and want, a support that nothing else can supply. Compared with the last things, the affairs of this life appear to him small, and the view of eternity keeps him upright in

---

1 Dubois, Paul, The Psychic Treatment of Nervous Disorders, p. 210.

passion and affliction.

"The more religion descends as it were, into the life, the more habitually and constantly it stands by man's side, the more it interweaves itself with the texture of everyday living, so much the more will its power be to uplift. On the other hand, the more it is lost from life, the more irrelegious the individual, or the people, becomes, so much the more disconsolate and galling will life be. Keeping out of mind that select few for whom speculation and art become a sort of religion, the loss of religion means for men in general the loss of the ideal altogether. There remains nothing further for them than a world of bare and unsatisfying reality."[1] And to this we add again the challenging words of Dr. Jung which were before quoted, "It seems to me that with the decline of the religious life, the neuroses become obviously more noticeable."

CHALLENGE:

Testimony to the place of religion in the preservation of mental health could be greatly extended. Such as has already been cited is sufficient to bear witness to the fact that with the increasing number of mental disturbances, Christianity in its organized aspects has not kept pace to meet the new crisis. Mental health is the sacred right of every person. Christian education, Christian ideals, Christian living can secure it. Can it be that a ministry trained in the healing art, trained in the scientific techniques of psychiatry, and psychology; trained to the recognition of religious values and utter faith in and dependence upon God, could redeem from the valley of the shadow, minds that have lost their way? I believe that it

---

1 Möbius, Paul J. Die Nervositat, pp. 85-86.

passion and affliction.

"The more religion descends as it were, into the life, the more habitually and consciously it stands by man's side, the more it interweaves itself with the texture of everyday living, so much the more will its power be to uplift. On the other hand, the more it is lost from life, the more irreligious the individual, or the people, becomes, so much the more disconsolate and galling will life be. Keeping out of mind that salient few for whom speculation and art become a sort of religion, the loss of religion means for men in general the loss of the ideal altogether. There remains nothing further for them than a world of bare and unsatisfying reality.[1]"

Now to this we add again the challenging words of Dr. Jung which were before quoted, "It seems to me that with the decline of the religious life, the neuroses become obviously more noticeable."

CHALLENGE:

Testimony to the place of religion in the preservation of mental health could be greatly extended. Such as has already been cited is sufficient to bear witness to the fact that with the increasing number of mental disturbances, Christianity in its organized aspects has not kept pace to meet the new trials. Mental health is the sacred right of every person. Christian education, Christian ideals, Christian living can secure it. Can it be that a ministry trained in the healing art, trained in the scientific techniques of psychiatry, and psychology, trained to the recognition of religious values and utter faith in and dependence upon God, could redeem from the valley of the shadow, minds that have lost their way? I believe that it

---

1 Schiller, Paul J. Die Neurosiet, pp. 85-86.

can be done! <u>What is more, if the Cure of Souls is to be the function of the Church of Christ, it must be done!</u>

BIBLIOGRAPHY

* ** *
*

AMES, E. S., The Psychology of Religious Experience.
N. Y., Houghton, 1910.

BAILLIE, J., The Roots of Religion in the Human Soul.
N. Y., Doran, 1925.

BARBOUR, Clifford, E., Sin and the New Psychology.
N. Y., Abingdon, 1930.

BOWER, William Clayton, The Curriculum of Religious Education.
N. Y., Scribner's, 1925.

BOWER, William Clayton, Religious Education in Modern Church.
Bethany, 1929.

BRIGHTMAN, E. S., The Finding of God.
N. Y., Abingdon, 1930.

BRUCE, W. S., Psychology of the Christian Life and Behavior.
N. Y., Scribner's, 1923.

BURNHAM, William H., The Normal Mind. D. Appleton, 1924.

CLARK, Elmer T., Psychology of Religious Awakening.
N. Y., Macmillan, 1929.

COE, George Albert, The Psychology of Religion.
Chicago: University Press, 1916.

COE, George Albert, The Motives of Men. N. Y., Scribner's, 1928.

COE, George Albert, A Social Theory of Religious Education.
N. Y., Scribner's, 1917.

COE, George Albert, What is Christian Education?
N. Y., Scribner's, 1929.

COUTTS, J. W., The Art of Living. N. Y., Smith, 1930.

CONKLIN, E. S., The Psychology of Religious Adjustment.
N. Y., Macmillan, 1929.

DENISON, J. H., The Enlargement of Personality. N. Y., R. R. Smith,
1930.

BIBLIOGRAPHY

* ** *
*

AMES, E. S., The Psychology of Religious Experience. N. Y., Houghton, 1910.

BAILLIE, J., The Roots of Religion in the Human Soul. N. Y., Doran, 1926.

BARROW, Clifford, E., Sin and the New Psychology. N. Y., Abingdon, 1930.

BOWEN, William Clayton, The Curriculum of Religious Education. N. Y., Scribner's, 1923.

BOWER, William Clayton, Religious Education in Modern Church. Nelson, 1928.

BRIGHTMAN, E. S., The Finding of God. N. Y., Abingdon, 1930.

BRUCE, W. S., Psychology of the Christian Life and Behavior. N. Y., Scribner's, 1923.

BURNHAM, William H., The Normal Mind. D. Appleton, 1924.

CLARK, Elmer T., Psychology of Religious Awakening. N. Y., Macmillan, 1929.

COE, George Albert, The Psychology of Religion. Chicago: University Press, 1916.

COE, George Albert, The Motives of Men. N. Y., Scribner's, 1928.

COE, George Albert, A Social Theory of Religious Education. N. Y., Scribner's, 1917.

COE, George Albert, What is Christian Education? N. Y., Scribner's, 1929.

COUTTS, J. M., The Art of Living. N. Y., Smith, 1930.

CORNELIS, E. S., The Psychology of Religious Adjustment. N. Y., Macmillan, 1929.

DENISON, J. H., The Enlargement of Personality. N. Y., H. H. Smith, 1920.

DEWAR and HUDSON, Psychology for Religious Workers.
N. Y., Scribner's, 1932.

DRESSER, H. W., Outlines of Psychology of Religion. Crowell, 1929.

ELKIND, H. B., The Healthy Mind. Greenberg, 1929.

ELLIOTT, Harrison, The Bearing of Psychology upon Religion.
N. Y., Association, 1927.

FLEWELLING, R. T., Creative Personality. N. Y., Macmillan, 1926.

GARDNER, Percy, The Interpretation of Religious Experience.
Nashville, Cokesbury, 1931.

GRENSTEAD, L. W., Psychology and God. N. Y., Longmans, 1930.

GROVES and BLANCHARD, Mental Hygiene. N. Y., Holt, 1930.

HADFIELD, J. A., Psychology and Morals, London, McBride, 1923.

HADFIELD, J. A., Psychology of Power. N. Y., Macmillan, 1924.
Also in The Spirit, by Streeter, et al.

HALLIDAY, W. F., Psychology and Religious Experience. N. Y.,
Smith, 1930.

HART, Bernard, The Psychology of Insanity. N. Y., Macmillan, 1933.

HARTSHORNE, May and SHUTTLEWORTH, The Organization of Character.
N. Y., Macmillan, 1930.

HEIDBREDER, Edna, Seven Psychologies. N. Y., Century, 1933.

HENDERSON, and GILLESPIE, Textbook of Psychiatry.
Oxford University Press, 1932.

HICKMAN, F. S., Introduction to the Psychology of Religion.
N. Y., Abingdon, 1926.

HICKS, G., Eight Ways of Looking at Christianity.
N. Y., Macmillan, 1927.

HOCKING, W. E., Human Nature and Its Re-making. Yale Univ. Press, 1932

HODGE, A., Prayer and Its Psychology. N. Y., Macmillan, 1931.

HORTON, W. M., A Psychological Approach to Theology.
N. Y., Harper's, 1931.

DEWAR and GOUGH, Psychology for Religious Orders.
N. Y., Sullivan's, 1928.

DRESSER, H. W., Outlines of Psychology of Religion. Crowell, 1923.

KEIVD, E. S., The Healthy Mind. Grossmann, 1928.

MILLOTT, Harrison, The Basis of Psychology upon Religion.
N. Y., Abingdon, 1927.

PRENTISS, R. G., Growing Personality. N. Y., Macmillan, 1928.

QUEVEDO, Perez, The Interpretation of Religious Experience.
Nashville, Cokesbury, 1931.

RENOTARD, L. W., Psychology and God. N. Y., Longmans, 1930.

ROVEE and BLAGOVEDO, Mental Tyranny. N. Y., Holt, 1930.

SAURIEU, J. A., Psychology and Morals. London, Morrida, 1922.

SAUNDERS, J. A., Psychology of Power. N. Y., Macmillan, 1928.
Also in The Spirit, by Streeter, et al.

SALAMAN, M. Y., Psychology and Religious Experience. N. Y.,
Smith, 1930.

SLAT, Herbert, The Psychology of Insanity. N. Y., Macmillan, 1928.

TAFFOROVER, Ray and WOTELSWORTH, The Organization of Character.
N. Y., Macmillan, 1930.

WHEDEKEER, Edna, Seven Psychologies. N. Y., Century, 1923.

WHEDEKEER, and GILLESPIE, Textbook of Morals.
Oxford University Press, 1928.

WITMER, H. S., Introduction to the Psychology of Religion.
N. Y., Abingdon, 1926.

WICKS, O., Man's Way of Looking at Our Reality.
N. Y., Macmillan, 1927.

YOUNG, E. E., Human Nature and Its Re-making. Yale Univ. Press, 1927

ROGER, A., Prayer and Its Psychology. N. Y., Macmillan, 1931.

UPTON, G. N., A Psychological Approach to Theology.
N. Y., Harper's, 1931.

HOLMAN, C. T., The Cure of Souls. University of Chicago Press, 1932.

HOSKINS, R. G., The Tides of Life. Norton, 1933.

JACKS, L. P., The Inner Sentinel: A Study of Ourselves. Harper, 1930.

JENNINGS, H. S., The Biological Basis of Human Nature. Norton, 1930.

JOSEY, C. C., The Psychology of Religion. Macmillan, 1927.

JUNG, C. G., Modern Man in Search of a Soul. Harcourt, 1933.

KING, W. P., (ed.) Social Progress and Christian Ideals. Cokesbury, 1931.

LICHLITER, M. H., The Healing of Souls. (Abingdon) 1931.

MACKENZIE, J. G. Souls in the Making. Macmillan, 1929.

MACLOED, A. B., Mental Hygiene as Taught by Jesus. Macmillan, 1925.

MAIUS, George P., Mental Phases in a Spiritual Biography. Harper, 1928.

MARTIN, H., Formative Factors in Character. Longmans, 1925.

MENNINGER, Karl A., The Human Mind, Knopf, 1930.

MURPHY, Gardner, An Historical Introduction to Modern Psychology. Harcourt, 1929.

OLIVER, John. Fear, Macmillan, 1927.

Pastoral Psychiatry and Mental Health. Scribners, 1932.

OVERSTREET, H. A., About Ourselves: Psychology for Normal People. Norton, 1927.

POWELL, W. E., Growth of Christian Personality. Bethany, 1929.

PRATT, J. B., The Religious Consciousness. Macmillan, 1921.

RAHN, Carl, Science and the Religious Life. Yale, 1928.

RANDALL, J. H., Making of the Modern Mind. Houghton, 1926.

ROHRBOUGH, L. G., The Science of Religion. Century, 1928.

SHERIDAN, H. J., Growth in Religion. Cokesbury, 1929.

SOARES? Theodore G., Religious Education. University of Chicago Press, 1931.

ROTMAN, C. E., The Cure of Souls. University of Chicago Press, 1932.

SCHELLS, M. G., The Tides of Life. Norton, 1932.

JACKS, L. P., The Inner Sanctuary; A Study of Introvert. Harper, 1930.

JENNINGS, H. S., The Biological Basis of Human Nature. Norton, 1930.

JOLLY, C. C., The Psychology of Religion. Macmillan, 1924.

JUNG, C. G., Modern Man in Search of a Soul. Harcourt, 1933.

KING, W. F., (ed.) Sexual Problems and Christian Ideals. Cokesbury, 1931.

LIDDELOW, M. T., The Healing of Souls. (Abingdon) 1931.

MACKENZIE, J. S. Souls in the Making. Macmillan, 1924.

MANGOLD, A. S., Mental Problems of Teachers by Teachers. Macmillan, 1928.

MAUDE, Voorhis P., Mental Traces in a Spiritual Monography. Harper, 1925.

MEETIN, H., Primarily Factors in Character. Longmans, 1922.

MENDINGER, Karl A., The Human Mind. Knopf, 1930.

STERN, Gardner, An Historical Introduction to Modern Psychology. Harcourt, 1928.

WILTSE, John. Fear. Macmillan, 1927.

Pastoral Psychology and Mental Health. Scribners, 1932.

OVERSTREET, H. A., Abnormal Psychology for Normal People. Norton, 1927.

POWELL, W. E., Growth of Civilized Personality. Methuen, 1929.

TRATE, G. S., The Religious Consciousness. Macmillan, 1921.

RAUH, Carl, Science and the Religious Life. Yale, 1928.

SANDELL, J. H., Healing of the Human Mind. Abingdon, 1926.

SCHERMERHORN, L. G., The Science of Religion. Century, 1929.

WRIGHTMAN, E. S., Growth in Religion. Cokesbury, 1928.

ZACHRY, Caroline C., Religious Education. University of Chicago Press, 1927.

SOCKMAN, R. W., Morals of Tomorrow. Harpers, 1931.

SQUIRES, W. A., Psychological Foundations of Religious Education. Doran, 1926.

STEVENS, S. N., Religion in Life Adjustments. Abingdon, 1930.

STOLZ, Karl R., The Psychology of Prayer. Abingdon, 1923.

Pastoral Psychology. Cokesbury, 1932.

STRACHEN, R. H., The Authority of Religious Experience. Cokesbury, 1931.

STRECHERK and APPEL, Discovering Ourselves. Macmillan, 1931.

STRICKLAND, F. L., Psychology of Religious Experience, Abingdon, 1924.

TROUT, D. M., Religious Behavior. Macmillan, 1931.

UREN, A. R., Recent Religious Psychology. Scribner's, 1929.

VAUGHN, R. M., Significance of Personality. Macmillan, 1930.

VEITH, Paul H., Objectives in Religious Education. Harpers, 1930.

WALSH, William S., Cultivating Personality. Dutton, 1930.

WEATHERHEAD, Leslie D., Psychology in Service of the Soul. Macmillan, 1930.

WEIGLE, Luther Allen, "What is it to be a Christian?" Yale Divinity News, Nov. 1928.

WEST and SKINNER, Psychology for Social and Religious Workers. Century, 1930.

WHITE, W. A., The Mental Hygiene of Childhood. Little, Brown, 1919.

WORCESTER and MCCOMB, Body, Mind and Spirit. Marshal Jones, 1931.

WORCESTER, Elwood., Making Life Better. Scribners, 1933.

WRIGHT, W. K., A Student's Philosophy of Religion. Macmillan.

SCHUMAN, H. W., Morals of Tomorrow. Harpers, 1931.

SPIRKS, W. A., Psychological Foundations of Well Lived Adventure. Doran, 1926.

STEVENS, S. N., Religion in Life Adjustments. Abingdon, 1930.

STOLZ, Karl R., The Psychology of Prayer. Abingdon, 1923.

Pastoral Psychology. Oxenbury, 1932.

STRADINER, H. E., The Authority of Religious Experience. Oxenbury, 1931.

STRESEMAN and APPEL, Discovering Ourselves. Macmillan, 1931.

STRICKLAND, F. L., Psychology of Religious Experience. Abingdon, 1924.

TYNDT, D. M., Religious Behavior. Macmillan, 1931.

UREN, A. R., Modern Religious Psychology. Scribner's, 1922.

VAUGHN, R. M., Dynamics of Personality. Macmillan, 1930.

VITZ, Paul H., Objectives in Religious Education. Harpers, 1930.

WALKY, William S., Cultivating Personality. Dutton, 1930.

WALTERSHAUSEN, Lottie D., Psychology in Service of Life Soul. Macmillan, 1930.

WEIGLE, Luther Allan, "What is it to be a Christian?" Yale Divinity News, Nov. 1932.

WEST and SHIMMER, Psychology for Social and Religious Workers. Century, 1930.

WHITE, W. A., The Mental Troubles of Childhood. Little, Brown, 1919.

WOODWORTH and SCHLOSS, Body, Mind and Spirit. Marshall Jones, 1931.

WORCESTER, Elwood., Healing Mrs Peter. Scribners, 1932.

WRIGHT, E. M., A Student's Philosophy of Religion. Macmillan.

BOSTON UNIVERSITY
1 1719 02556 2887